WESTERN LUMINARY.

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Rev. JOHN F. COONS, Editor.

TERMS:

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LEXINGTON:

WEDNESDAY, *MAY* 21, 1834.

For the Western Luminary.

Who will answer the Questions?

There are perhaps 2600 Africans in and near Lexington.

Are they in a lost condition?

Is there a way of salvation?

Are they well acquainted with that way?

Should it not be clearly pointed out to them?

Ought not christians to do it, or have it done?

Are they doing their duty?

Is there provided for the blacks, that regular, judicious system of religious instruction, plain and pure, which, while it is best calculated to interest the mind, and fix the attention; does at the same time inform the understanding, and convince the judgment?

Is the white preaching most suitable for them?

If, indeed it were, do 200 out of 2600 attend?

Why do they not attend?

Is it not because it is too deep for them?

Is it not because, not being especially directed to them, they do not feel that interest in it, which they otherwise would?

Is not that want of interest, a natural consequence?

Does not their being directed to some corner of the gallery, generally perhaps, neglected to be particularly addressed, and many other circumstances, make them feel their degradation, and produce something like an impression, that they are not admitted to heaven on the same terms with the whites?

Should they not then have a house of worship of their own?

The houses they have, do not hold the half of them—ought they not to have another?

Do they not deserve at least *one* preacher "thoroughly furnished?"

Are they not generally very ignorant?

Is it not true that the greater the ignorance of the people, the more intelligent should be the preacher?

The greater the darkness, ought there not be the brighter light?

Did not the Savior say "If the blind lead the blind,—both shall fall into the ditch!"

Would it not be difficult to secure their attendance on plain, dispassionate religious instruction?

Does that discharge the christian from the obligation to provide it?

If they do not willingly attend, ought they be compelled?

Does not the Father compel the child to learn?

Is it wrong for the master to compel the servant to do the same?

Is it right for the parent to send the child where he thinks it will receive the most religious instruction, altho' the child had rather go elsewhere?

Is it wrong for the master to act on the same principle towards his servant?

Are not christians (as your correspondent "C" most forcibly remarks in a late No.) chargeable with great inconsistency, if not sin, in doing so much for the heathen abroad, while they are neglecting the suitable religious instruction of the poor slave, who spends all his energies in toiling for the food on his master's table, and the comforts of his owner's fireside?

Ought not christians think of this, think promptly, and think efficiently!

CENSOR.

For the Western Luminary.

Expenses of Profligacy.

The money which is lavished in the pursuits of wicked and sensual gratifications, if turned into the channels of benevolence, would, under the divine blessing, give civilization, intelligence, and happiness to the world. If we limit our calculations to one species only, of that criminal pleasure, which brings ruin upon the earthly prospects and eternal hopes of its votaries and victims, we shall be astonished at the pecuniary sacrifices by which it is purchased, at the desolation which it occasions, and at the amount of good, which, if properly directed, the expense at which it is pursued, would produce. Let us, for instance, look at the expense incurred by the single vice of prostitution; and let us endeavor to form some idea of the extent of it, by fixing our attention on the melancholy data furnished by the single City of New-York. It has been ascertained that about ten thousand females, in that City, depend for a degraded subsistence upon the wages of their iniquity, who, taking into account their style of living, dress, intemperance, &c. cannot be supposed to require less than one dollar each, per day, for their support. They need this sum, at least, and they obtain it. Here, then, to confine ourselves wholly to the pecuniary concerns of this vice, there is, at least, a daily expenditure of *ten thousand dollars*, in that single City, for the maintenance of this one destructive sin; consequently, an annual expenditure of *three million six hundred and fifty thousand dollars!!* If we are at a loss to conceive how it can be possible, that such a revenue can be collected, we have only to suppose that there may be, upon an average, five times more men than women addicted to this vice, and that, one with another, these men throw seventy-three dollars each, per annum, into this horrid treasury. The calculation is not surcharged; it is undoubtedly short of the real amount. Let us now endeavor to conceive what amount of good might be effected by this enormous sum, which is expended upon purposes of guilt, and shame, and misery.

It would provide for the education, in all the common branches, of above *three hundred and fifty thousand* children, annually.

Or, it would enable the Bible Society to put, every year, into circulation, *seven millions* of Bibles, or *fourteen million* and *six hundred thousand* New Testaments;—it would pay the expense of supplying all the families in the world with the New Testament, in their various languages, in less than fifty years.

Or, it would supply every adult man and woman on the face of the earth, with a tract of ten pages, annually.

Or, it would sustain, in the Foreign Missionary field, a standing army of *seven thousand three hundred* missionaries, who might supply the spiritual wants and promote the social and eternal well-being of twenty millions of souls.

Or, if distributed among all the several enterprises of benevolence, in the present day, it would more than double their resources, their energy, and, under the smile of Heaven, their success.

But instead of thus augmenting so extensively the means of human happiness, this vast sum is employed to multiply crime, to embitter the cup of earthly wretchedness, and give the fires of eternal judgment a fiercer glow.—And will christians—will men, who would have the name and the nature of man exalted above the brute—will any, who have not flung from them the nobler sympathies of humanity, regard this shameful and destructive evil with indifference? Will they not unite in assisting to open the eyes of the public to the enormity of a vice, which extends its ravages over the United States, stamping infamy on the brow, and planting daggers in the hearts of thousands and tens of thousands, whom it is hurrying forward to an early and disgraceful grave, to a judgment seat of terror, to an eternity of woe!

ALIQUIS.

Conscientious Objections against Coming to the Lord's Table, Answered.

1. It is sometimes objected by an individual, against making a profession of religion, that he has never been the subject of peculiarly deep and pungent conviction.

But you cannot, my friend, have made any observation on this subject, without having noticed that some persons who are brought into the kingdom, are the subjects of a much more powerful divine operation than others, according to the original constitution and previous habits of mind, as well as various other circumstances. This variety is what always has existed, and what always must exist, from the very laws of human nature; and it is abundantly proved by experience, that where the work of conviction is comparatively silent and gradual, it may result in as genuine a conversion as where it is more rapid and overwhelming. If there are those who are now adorning the doctrine of God their Saviour, whose conversion was preceded by awful forebodings of wrath, and even by absolute despair; so, also there are those of an equally spiritual and heavenly mind, who can scarcely say when their conviction began, and what was the occasion of it. If you take the result of your own observation, then, you cannot but perceive that the objection at which you are halting amounts to nothing.

Besides, the bible has no where declared that a particular amount of conviction is necessary as a preparative to conversion. It has decided that conviction is necessary; that a sinner must understand and feel his guilt and ruin, before he will ever accept the gospel offer; but it has no where declared, that unless the sinner is awfully alarmed, and visibly agitated, and even convulsed with terror, as some are, he is not prepared to accept an offered Saviour. The bible, in this respect, as well as every other, is exactly accordant with the laws of man's intellectual and moral nature; and in every thing that it prescribes or declares, in respect to the regeneration of the soul, it takes man just as he is; and recognizes the variety that exists in the human constitution.

The only question, then, which you have to settle in respect to your conviction, is, whether it has been such as to bring you to feel your need of a Saviour? Have you realized that you are a sinner, guilty, polluted, liable to eternal death? Have you *felt* that God's condemning sentence against you is just, and that you can be saved in no other way than through the mediation of Christ? If this has been your experience, then, be assured, if you are not a Christian, it is not for lack of the necessary conviction; nor has there been any thing in your case, so far as conviction is concerned, which ought now to minister to your despondency. Whether you have laid hold on the hope of the gospel, is, indeed, another question, and to be decided partly on different grounds; but so far as the preparatory work is concerned, you have no reason to write bitter things against yourself.

2. There are those who object against making a profession of religion, that they cannot point to any particular time when they were converted. But where do you find any such standard of Christian character as this in the bible? Where do you find it written, that in order to have evidence of being a Christian, a man must know when he became one? I admit that there is a moment when the regenerating act passes upon the sinner; when his relations to God, and his character in the sight of God, are radically and eternally changed: but I do not believe that the man lives who has a right to say, with undoubting confidence, of any particular moment, that then the Spirit of God certainly performed the regenerating work upon his heart; for though he may point to the time when he observed a great change in his feelings, yet he can never decide that he took cognizance of the very first operations of the principle of grace in his soul: he knows too little of the manner of God's operations to decide this: and how can he know but that the principle may have been implanted a considerable time before it began to operate, at least to his perceptions; just as it sometimes seems to lie well nigh dormant in a subsequent state of the Christian's experience? Remember that the existence of religion in the heart is one thing: the evidence of its existence quite another. I repeat, then, though there may be those who are able to refer to a particular moment when they experienced a great change in their views and feelings, there are none who can say, without presumption, that that was the very time of their regeneration.

There is another consideration on this subject: those who profess with the most confidence to refer to the very moment when they were renewed, are often obliged subsequently to acknowledge their mistake; and in many instances, where they do not acknowledge it, it is palpable to every body else; that is, it is manifest that there has been no conversion at all. And on the other hand, many who have not dared to point to the month, or even the year of their conversion, have, by a godly and devoted life, given every evidence that could be desired, that they have been born of the Spirit.

The result of all these considerations is, that there is nothing in your ignorance of the period of your conversion, which ought to embarrass you for a moment. The great question you have to decide is, not, when you became a Christian, but whether you really *are* one. If the Saviour is precious to you; if you find the graces of the Spirit actually in your heart, and if it is your deliberate purpose, in the strength of God's grace, to live a humble, self-denied, devoted life; then it admits not of question, that it is your duty to confess Christ before the world; even though you can say nothing more of yourself than "Whereas I was blind, now I see."

3. There are others who shrink from making a profession of religion, on the ground that they have never felt the rapture which they have heard described by some as making part of *their* experience. There is, in this respect, the same variety of religious experience, as in the cases already mentioned. Some, no doubt, who are renewed, experience much more joy than others; while the conversion in the latter case is not less sound than in the former. This variety is usually attributable, not so much to the different degrees of grace that exist in the heart, as to the different susceptibilities of the physical constitution, and the different external influence to which the individual is subject. The amount of joy which exists in the heart at any given time, is, by no means, the measure of christian attainment. And I hardly need add, that mere joy, even when it mounts up to rapture, does not of itself constitute any evidence of a spiritual renovation; for we are all familiar with the fact, that many who profess and actually feel the most burning raptures, come, in a little while, to regard the whole subject with absolute indifference. It is only when joy is accompanied with humility, and love to God, and confidence in Christ, and the spirit of christian obedience, that we can regard it as one of the fruits of the Holy Ghost.

If, then, there is, and always has been, a great variety in this respect, in the experience of Christians, and if many who claim the most on this ground, give no evidence of christian character, you surely are in the wrong to erect this into a standard by which to form a judgment of yourself. If God gives you joy, intense joy, be thankful for it; but if the state of your mind is only peaceful, without any thing that even borders upon ecstasy, be thankful for that too; nor need you regard the latter as furnishing less evidence that you have been renewed than the former. If you grow in grace, and are faithful in the discharge of duty, you may reasonably expect that your joy will increase; but if you decline obedience to Christ's dying command, because you have nothing above tranquility of mind, be not disappointed if even that tranquility should desert you, and should give place to the most distressing doubts, and ultimately to spiritual torpor closely resembling death.

4. There are some who hesitate to make a profession on the ground that the ordinance of the Supper, to which it introduces them, is invested with so much solemnity that they fear to approach it. But you surely will not venture to carry this principle through your whole conduct, unless you have renounced every pretension to christian character. You certainly will not suffer it to keep you from a throne of grace: And let me ask, whether even the communion service brings you more directly in contact with the omniscience and holiness of God, than does this common duty of prayer? When you kneel down in your closet, or when you rise in the sanctuary to engage in this duty, you, who are but dust and ashes, take it upon you to speak to Him in whose sight the heavens are not clean: You undertake to hold direct communion with the Being before whom angels veil their faces—with the God of the whole creation. And though I would fain hope that the solemnity of this duty always impresses your spirits, and makes you reverent and humble, I venture to say that it never deters you from engaging in it, or even makes you approach it with hesitation.

Why then, I ask, should you make this a reason for staying away from the table of the Lord. True the sacramental service is one of deep solemnity—But what then? Will you dare practically to tell Jehovah that you cannot or will not obey his direct command, merely because it requires you to engage in in a solemn duty? What you have to do is, not to turn your back upon the duty because it is solemn, but to approach it with a corresponding frame of feeling. This indeed constitutes a reason why you should come with reverence and self-abasement; but not the shadow of a reason why you should not come at all.

5. Another common objection against making a profession of religion is that the individual feels himself unworthy. So you are unworthy, my friend; and so you always will be. And this is not the only thing of which you are unworthy—You are unworthy to pray; you are unworthy to read God's word; yes, you are unworthy even to live. Because by your sins you have forfeited every claim upon God; and for all you experience that is better than the sufferings of the pit, you are indebted to sovereign mercy; of course you are unworthy of it. But happily for you, you are permitted to plead, in your approaches to God, whether at the communion table or in the common duties of devotion, the infinite worthiness of the Redeemer; and let your attainments in holiness be as great as they may, and let your hope of heaven be as bright as it may, you must, after all, plead this as the ground of your acceptance, or you can have no reasonable hope of being accepted. You cannot but perceive that this objection will keep you away from the communion table forever; for whenever the question is to be decided whether you shall approach it or not, you will have to settle the question whether an unworthy sinner shall come or not. And let me say, that while your unworthiness ought never to keep you back, a deep sense of your unworthiness constitutes one important qualification of your coming with acceptance. If, when you think of approaching this ordinance, you feel abased before God in view of the greatness of the privilege, and of your unworthiness to enjoy it, you are in the very state of mind in which the Savior bids you come.—*Dr. Sprague, in Presbyterian Preacher.*

WINE QUESTION.—By referring to another column our readers will perceive that a premium of one hundred and fifty dollars is offered for the best tract on the use of alcoholic wine in celebrating the Lord's Supper. Much conversation takes place among conscientious temperate Christians, as to the duty in this matter, and it is hoped that the question will be discussed by some of our ablest men, and that such light will be elicited that a safe guide may be had to inquirers.

It is supposed by many that the wine approved by our Saviour, and called by him, "the best," was unfermented, and such as it required *new* leathern bottles to hold to prevent them, from bursting. It is believed that wine may be kept a long time sweet if it be put up in vessels so tight that fermentation will be prevented. And it is known that reformed drunkards cannot taste fermented wine without imminent danger of reviving their appetites, and thus jeopardizing their souls. Is it right then to put the alcoholic cup to their lips? If not, what shall be substituted? Even at the communion table, according to the testimony of officers of churches, the deep long swallow often indicates a craving appetite in the partaker. Should not this temptation be removed?

The use of fermented wine, at the communion table, is a powerful barrier to the progress of the temperance cause, and a stumbling block to the impenitent. In this age of light, few are so ignorant as not to know that *a large part of the liquor sowed, and called wine, has no grape juice in it.—New York Evangelist.*

Roman Catholicism.

We have not learned yet, what our Catholic neighbors have to say about the mobbing of Mr. Smith in Baltimore. In the meantime, here is another small fact related by the editor of the Moral Lyceum, published at New York, and it falls in very harmoniously with what we know in Cincinnati.—*Cross and Bap. Jour.*

We are going to relate a fact; and one which merits the attention of every head of a family who has a proper sense of his own authority *at home.*

Not long since we received into our family, an Irish girl, for a servant, who had never heard the Bible read in her life, although near twenty years old. She was very much gratified to hear its sacred truths and bow with our family around the domestic altar. A few days since came "good Friday," and away she went to the priest to confess her sins. She was asked if she lived in a protestant family, and if she heard the Bible read, and prayers? She replied in the affirmative, upon which a pardon was denied her, until she had done penance and would promise to do so no more, and in case she was *required* to attend worship, she was directed to leave the family and shift for herself. This was done by a man known by the name of Walsh, in the Roman Catholic church in Brooklyn.

This man, as we since have learned, claims the right to interfere in the domestic regulations of protestant families, and say what their servants may and may not do. He unblushingly declares that he will not allow his people to comply with family regulations. That he will interpose his ghostly power between the head of a family and the domestics, whom he feeds, clothes and pays for their labor.

TEMPERANCE IN THE ARMY.—A letter to a gentleman in New York, from an officer in the U. S. army dated Prairie du Chien, March, 4th, says:

"Our regiment has improved very much of late, owing to a reform we have made among the soldiers, by introducing a Temperance society. Its effects are remarkable. Before this, they were very intemperate; but now we seldom see a drunken soldier. Most of the officers and soldiers have put down their names to a constitution, excluding every thing stronger than wine. My own name is down, although I drank nothing; I put it down for example. The sutler is not even allowed to sell wine. There is certainly a visible change in the deportment of the people generally caused, by the Temperance society, and those who support this society deserve every man's sincere praise for their exertions."

TEMPERANCE IN PROTRACTED MEETING. During the protracted meeting in Nunda, N. Y. where the Rev. A. Littlejohn and S. W. May, were preachers, a special effort was made to obtain subscribers to the temperance society, when 630 were added. It need not be added that the revival was powerful.

HIGH SCHOOLS IN GREECE.—Nearly two thousand dollars have been collected by the friends of Education in Greece in Philadelphia and elsewhere, to establish a High School in Athens, in connection with the Episcopal Mission in that country. It is proposed to establish also Village Schools, to be supported by distinct associations in this country, at an annual expence each of eight dollars.

The Lord is my Shephord.

Soft and gentle is thy hand,
Shepherd of the chosen flock!
On the ocean and the strand,
On the mountain and the rock,
Wandering in a foreign land,
In perils oft, in sadness much.
I have felt it to be such,
I have known its soothing touch.

When with aching head and heart,
I have laid me down to rest,
Melancholy's poisoned dart
Deeply planted in my breast,
A voice has bid the fiend depart;
A hand, what hand I need not say,
Has sought my anguish to allay,
And gently plucked that dart away.

Sometimes nature seems a waste,
And to my deluded eyes
All signs of beauty are effaced
From the ocean, earth and skies;
While I seem miserably placed,
Like one upon a sea-washed deck,
An undistinguishable speck,
Amidst the universal wreck.

But when that hand is gently laid
Upon my eyes to give them sight,
The world at once appears arrayed
In liquid robes of living light,
As if my sadness to upbraid.
Rebuked, amazed, delighted, awed
On land, on sea I gaze abroad,
And bless the handiwork of God.

Oft, when I have wandered long,
Led by some deceitful star,
And pause for fear of going wrong,
Suddenly I catch afar
The echo of the shepherd's song.
That welcome and familiar sound
Turns my bewildered steps around
And guides me to the pasture ground.

And now at length before me lies
A valley, dark and unexplored,
But through the gloom my soul descries
The stately steppings of her Lord.
I hasten on in glad surprise,
Let life recede, let death draw near,
His rod and staff are with me here,
I will not, cannot, dare not fear!

Turin, August, 1833.

Bible Anecdote.

I had a striking example of the power of the Bible on the mind of an unbeliever, who was a determined opposer of the truth.

At the house of a nobleman, where a large party was assembled, I conversed with a captain in the navy, and a surgeon: the conversation was extremely painful to me, as they argued and cavilled angrily.—I answered them from the Bible, which I held in my hand. Our host having listened to us for some time said, "It appears to me necessary, before answering these gentlemen from the Bible that you should declare to them what it really is, because I am aware that your antagonist are not convinced of the divinity of that book." "What! my Lord," replied I, "if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded, that this gentleman, [the surgeon,] should testify: 1st. That the sword is of good steel; 2d. That the blade has a keen edge; 3d. That the muscle and veins being cut this gentlemon is obliged to feel? Is not the proof of a sword being a sword, demonstrated by its point and edge?—And think you that the everlasting God, who has spoken this word, which he declares to be sharper than any two edged sword, has not given it a sufficiency to strike and penetrate the conscience of one of his creatures! a man! a sinner? No, gentlemen," continued I firmly," [several of the rest of the company were now around us, and listened with apparent interest;] "no; I do not believe that the truths contained in this holy volume require that to be recognized as such, man must affix the seal of his approbation, or that the true and living light cannot enlighten the understanding of a mortal, until the fœtid and vascillating flame of the lamp of reason is united thereto."

Upon this the captain withdrew to the recess of the window; while I answered several questions concerning faith, and its consequent peace.

The captain appeared agitated; after some minutes had elapsed, he returned to us, and said to me with visible emotion, "Pray, tell me, if the habitual joy and security which you now profess are the results of the principles which you hold;" "Sir," replied I, affectionately, "whenever I expose myself to the rays of the sun, I receive not only light but heat therefrom. In like manner, whenever I read or meditate on the word of truth and life, I experience the same effect in my soul, because it is impossible to contemplate by faith, Jesus the Son of the FATHER, and the brightness of his glory, without having a deep sense of the vivifying light which emanates from, and beams in Him."

"Upon my honor!" exclaimed the captain, "I begin to believe that you are in the right. I never so earnestly desired, as I now do, to know that happiness which you possess. Indeed, Sir, I deem you the happiest of men, and I would give the half of my fortune to think as you do." I smiled and replied, "Your honor is only that of a poor sinner, make it not then your stay; as to the happiness which I possess, it cost me nothing, and God will not sell it dearer to you, than he has done to me." "What then must I do to obtain it?" rejoined the captain in a tone of vexation. "You must lend a willing ear, and apply your heart," replied I, "to the words of the apostle James: "Wherefore lay apart all filthiness, and superfluity of naughtiness, and recieve with meekness the ingrafted word which is able to save your souls.'" We must confess," said our host, "that the means are easy, and the doctrine which we have just heard, powerfully attractive."

I am ignorant in what measure my auditors really believed, but I have always felt persuaded, that the testimony of God was on that day powerfully brought home to the heart of one, to whom every argument, and every evidence that human reason could advance, had proved unavailing. The heart of this man was undoubtedly moved by the voice of the Almighty speaking in His word, and this logician, who doubtless had often endeavored by the subtlety of logic to argue against others, found himself vanquished before the wisdom of the Omnipotent Saviour, who destroys the wisdom of the wise and by the preaching of the Gospel makes foolish the wisdom of the world.—*Malan's Gospel Seeds.*

COMBUSTION OF A MAN.—We learn from a Foreign Journal, that a peasant of the country of Fife, in Scotland, died very lately of a death which is not the less strange for not being without example.—While warming himself before his kitchen fire, his body all at once became enveloped in flame, and as it was attempted to extinguish it, there issued from it bluish sparks, similar to the light produced by a brimstone match. He declared, nevertheless, before expiring, that he was at quite a distance from the fire, when he experienced all at once a burning heat in his stomach; one minute afterwards, he perceived with alarm that his legs and arms were devoured with flame. This wretched man had a passion for strong liquors. There was not a week that he did not drink by way of joke, according to his own expression, a half bottle of spirit at a single draught. It is to this deplorable habit, that this tragical end is to be attributed.

A COLD WATER MAN.—*A hard Drinker.* A few days since, we were made acquainted with Mr. James Webb, a native of Hanover, Massachusetts, and now a resident of North Fairhaven. This is the most remarkable man with whom we were ever in company. His strange history is fraught with peculiar interest. Howsoever incredible it may seem to those unacquainted with the fact of its truth, we have had ocular demonstration that Mr. Webb is in the habit of *drinking one or two quarts of cold water at a draught.* —He averages *six gallons per day*, drinking at the rate of a quart an hour, both day and night, and, not unfrequently, a gallon and upwards at a time. This has been his practice ever since his remembrance. He indulges in no luxuries of food—eats moderately—enjoys excellent health—attends promptly to his business—and lives happily with a wife and seven interesting offspring. When dry, he is feverish and dizzy, and feels a burning throughout the system, especially at the stomach. He supposes he could not live many hours without water, and thinks he could drink until so full that the water would rush from his mouth and nose, without experiencing any unpleasant sensations. He had been without water for three hours at one time, the last of which he was in excruciating pain. He is very active—has, in his younger days, run a mile in about four minutes; and will now he says, outrun any man that can be produced.

Mr. Webb will be forty years old next October, at which time if living, he will have drank nearly *three thousand barrels of water*, a quantity which would load a whale ship of the first class. This was not caused by imprudence. It has ever been so, and may be regarded as an odd freak of mother nature. We have had the consent of Mr. Webb, thus respectfully to notice his strange appetite, for which neither himself nor the most eminent physicians can account.—*New-Bedford Courier.*

A GOOD BEGINNING.—Letters from Boston of the 17th inst. mention that the receipts of the 16th inst. of the Boston and Worcester rail-road, from passengers, were one hundred and fifty dollars. The locomotives now travel over the first ten miles of the road. It is expected that in a few days the whole of the first section will be completed and the travel extended to Needham.

TEST OATH.—The South Carolina Court of Appeals has adjourned without pronouncing any decision on the *Test Oath.* It is understood that it will be argued before a full bench at Columbia some time during next month.

From the Philadelphian.

Ratiocination of Infallibility,

Or Excuse for Killing Heretics.

Why will not Roman Catholic priests candidly acknowledge that it is a fundamental doctrine of their church that heretics ought to be put to death? If they are unwilling to grant that their church has exterminated as many millions of heretics as is represented, why will they not, at least, be sincere enough to confess, that *some* have been put to death in virtue of her doctrine, and by her instigation?

How disingenuous, and alas! how pitiful do you seem in the mind of every one who has even but partially examined your doctrine on the subject of the extermination of heretics, when you deny the fact! You proclaim yourselves the heralds of the truth, the heads of the Church of Christ, the light of the world, and the salt of the earth! Alas! your salt has lost its savour, and your light is sunk deep in the socket of error! Instead of the sweet odours of sanctity, your expiring taper emits a fetid exhalation, that poisons the souls of your poor devotees, and disgusts the friends of truth who surround you. My brethren, [for I still must call you such,] I write not to offend you. I dip not my pen in gall. As the Lord wept over Jerusalem, so do I weep over you. As he chid the Pharisees, saying "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone;" so do I chide you; for you have omitted the weightier matters of the law, judgement, mercy, and faith. My brethren, I shall now prove that you have done so, if not to *your* satisfaction, at least to that of the world. I shall prove it, by unfolding to view your most *unmerciful ideas*, and cruel doctrine *in regard to mercy;* your perverse judgment in relation to Scripture; and your utter destitution of faith in respect to those who confide in you.

The testimony I bring is your own St. Thomas, the Angel of your church, the orthodox Divine. Let us hear him—"Hœretici meruerunt," &c. "Heretics deserve not only to be separated from the church by excommunication but to be cut off from the world by death. It is a much greater evil to corrupt the faith, by which the soul lives, than to forge money by which life is sustained. Hence, if counterfeiters or other malefactors, are justly put to death by temporal princes, by how much more may not those who are convicted of hersey, be forthwith not only excommunicated, but justly killed! But the church is merciful in regard to the conversion of the wanderer, and therefore does not immediately condemn him, nor till after the first or second reproof, following in this the advice of the apostle. Afterwards, however, if he still remain stubborn, the church having no more hope of his conversion, looks out for the safety of the rest, by separating him from the church by excommunication; and finally leaves him to the secular judge, to be *exterminated from the world by death.*" Thom. Aquin. 2, 2. Quest, xi. Art, 3,

He continues as follows: "Si autem hœretici revertentes," &c. "If heretics on their return [to the church] were always to be received and allowed the enjoyment of life and other temporal goods, this might be prejudicial to the safety of the others, both because, in relapsing they would infect others, and also, because if they were to escape without punishment, others might more fearlessly fall into error. Therefore the church not only receives to penance those who return for the first time from heresy, but also grants them their life, and sometimes, restores them, by a dispensation, to the dignities of the church which they previously possessed, if they appear truly converted. And this, for the sake of peace, we read often has been done. But if, after having once been received, they relapse again, it seems to be a sign of their inconstancy in regard to the faith. And therefore, if they return again, they are to be received again to penance, but *not to be delivered from sentence of death.*" Ibidem, Art. 4.

Let Roman Catholic priests get out of this bog if they can, or deny the testimony if they dare.

Comment on the above is unnecessary—However, the words, "but the church is merciful!!" involuntary cause my hands to rise, and I am forced to exclaim, "Lord! preserve us from the tender mercies of Holy Mother!" I would rather be in the jaws of a voracious lion, than to be in the arms of a mother such as this!

The poor repentent heretic is not to be condemned till after the first or second reproof, "following in this the advice of the apostle!!" [the advice of our Lord recorded by the apostle.] What a formidable twist is this to the doctrine of the humane and merciful Savior! The devil himself, the very father of lies, quoting Scripture, came nearer the truth than this! The text alluded to is as follows: "Moreover, if thy brother shall trespass against thee, go, and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. xviii. Our Lord does not say, "if he neglect to hear the church, let him be exterminated from the world by death"—but merely, "let him be considered as a heathen man and a publican;" that is, associate no longer with him in church communion; but to hate him, to persecute him, to kill him, was as far from the mind of the Lamb of God, as it is for a lamb to think of devouring a wolf. "If thy enemy hunger, feed him, [says this kind and tender Shepherd.] if he thirst, give him drink." But your doctrine is, "put the knife to his throat, and the anathema of eternal ruin to his soul." You interpret the text, 'if he hunger,' feed him with eternal fire; 'if he thirst,' with boiling brimstone. No, satan himself would never have thought of interpreting the text in such a manner as this. But Holy Mother, with her bowels of iron, and heart of adamant, would "look like a *lamb*, but speaks as a *dragon*." The *monster* cannot conceal her horns. In her furious career, the world has been drenched in blood, and now in her expiring moments she still thirsts for more.

As I have already observed, comment here is unnecessary; therefore we will drop the curtain, and ponder on the frightful scene.

S. B. Smith,
Once a Romish Priest.

REVIVAL INTELLIGENCE.

From the Cincinnati Journal.

From Conquering to Conquer.

In addition to the facts noticed in our last, touching the revival of religion in this city, we have now to communicate to the friends of Christ, that there are some twenty or thirty more, who are expected to unite with the sixth church. The Rev. Mr. Hall, of Lexington, Ky., has been laboring with great fidelity in the second church, under the care of Dr. Beecher, during the whole of last week. May the blessing of the Great Head of the church be ever with him, and may he be spared many years, to serve his Lord and Master, in winning souls to Christ!

The order of the exercises during the protracted meeting in progress in the second church, was as follows:

1st. The sunrise prayer-meeting, which from sixty-five, increased gradually, until several hundreds were congregated, from five till six o'clock, to invoke the blessing of the God of Jacob.

2d. The inquiry-meeting at nine o'clock, on which occasions, the professors were assembled on one side of the church, to hold free converse with each other, on the state of their own souls, and to confess their backslidings, and to promise to each other, a speedy return to their first love. On the other side of the house, those who were concerned for their soul's salvation, and who desired the instruction of the ministering brethren present, were also gathered together. And a small portion of the season was appropriated for silent prayer on the part of professors, for the conversion of their inpenitent friends who were now before them, as well as of all others for whom they felt a special desire to pray.

3d. At four o'clock in the afternoon, there was a union prayer-meeting of the second, third, and sixth churches; and it was pleasing to see the multitude that came up to pour out their hearts on the occasion.

4th. On every evening, public worship was held, and the gospel preached with unsurpassed fervor and boldness, to very large, solemn, and attentive assemblies. The great truths of the bible were urged upon the couscience, by all the considerations, that the love of Jesus and the wrath of the Lamb, could furnish.

* * * * * * *

In addition to what we have stated concerning the plans adopted in the present revival, it is right to say, that several prayer-meetings were established by the young and middle aged of both sexes; and that written requests were frequently sent in, for the prayers of God's people in behalf of dear relatives and friends who were out of Christ. We believe that these prayers were often answered, and we are confident, that conversions took place in several instances, in answer to special supplication for particular persons.

The result of these operations, is not fully known, and perhaps will not be, until the day when God shall reveal the secrets of all men. But we have reason to believe that hundreds are anxiously inquiring the way to life eternal, and many are now rejoicing in hope of the glory of God. Professors have had their graces revived, and backsliders, pricked in their hearts, have returned to the Lord, and have wept bitterly.

At the inquiry-meeting, on Sabbath morning, the 11th inst. at nine o'clock, a very large assembly was convened; and it was found, that nearly 40 persons present had experienced a hope of salvation, and nearly 50 were inquiring the way to life and peace. Of these 90 persons, at least 30 had not been on the anxious seats, and now for the first time, made their condition and feelings known, in the most spontaneous manner, and without any sort of address, further than a request to take their seats in this or that part of the house, according to the state of their minds. One part of the church had been allotted to professors, another to inquirers, and a third, to those who indulged a hope in Christ.

During the Sabbath day, the congregations in the second church were unusually large, and deeply solemn, although the reverend brother from Lexington was preaching in the sixth church to a great assembly. At the evening service, there was a general convocation at the second church, and we have never beheld a larger audience in that edifice, nor one more attentive to the message of life. On this occasion about 80 persons came to the anxious seats, and we doubt not that the number would have been doubled, if it had been prudent to have continued the meeting to a later hour. Among the number, we saw some who were lately among 'the gayest of the gay,' and moving in the most respectable circles.

The services were transferred on Monday, to the sixth church, and restored to the second on the day following, and we have only to add, that we have abundant reason for saying that hundreds are inquiring the way to Zion, and that many are rejoicing in hope of the glory of God. Our hearts desire and prayer to heaven is, that the work may roll onward, with increased power, until this whole population shall be brought into the fold of Christ.

It may not be amiss to state that a meeting is held in the second church daily, at five P. M. for persons who are hoping in the Savior. The pastor and session meet with these individuals, to become acquainted with them personally, to know the peculiar state of their minds, and to give them instruction. By these cautionary means, it is believed that the way to an open profession of faith may be made more clear, and the risk of apostacy less probable.

Strong, Maine.—We still have evidence of the special presence of the Holy Spirit. From one hundred to one hundred and fifty are numbered as hopeful converts. A great majority are males. Many are young men. A number of them are inquiring if it be not their duty to prepare for the ministry. All denominations among us share in the work.—*Mirror.*

Waldoborough.—We are happy to add this to the number of towns in the State, in which God is displaying his saving power.—*Ib*

Washington Co. Maine.—The revival at Dennysville is in a desirable and prosperous state—I believe, upwards of forty conversions. At Lubec are tokens for good. In Eastport, a good work. In Machias some desire for united persevering labors, and an interest in each other's welfare, as in former days. In East Machias and Machias Port are frequent additions to the Baptist churches.—*Ib.*

Waterville, Maine.—There is at this moment a very good state of feeling in the church. Six have hoped in the pardoning mercy of God, and others are anxious. Three of these six are students. Uniform prosperity attends the college. Its prospects were never so fair.—*Lowell Evangelist.*

A protracted meeting was held in Kennebunkport, in the congregational church last week, and in the Baptist church the week previous. There is also a revival at Cape Niddick.

We have refreshing intelligence from Ireland [in W. Springfield, Mass.,] that at a protracted meeting in the Baptist church, the first week in April, sixty came forward, at the close, who had resolved to serve the Lord. During the meeting, Hosea Howard [who conducted the exercises,] was ordained a missionary to Burmah.

A protracted meeting of twelve days has recently been held in Wenham, Mass. with good results.

Intelligence has been received at the Education Rooms in Boston, of revivals in eleven colleges.

Providence, Rhode Island.—We learn that the revival continues in this place with power, both in the city and college.

The revivals are said to continue in Hartford, Middletown, New Haven, and other places in Connecticut. The colleges in Middletown and New Haven are still favored with the divine blessing.

Lodi, Cattaraugus Co., N. Y.—A protracted meeting has been held at Lodi. It proved a precious time to that people. Upwards of 100 are rejoicing in hope, and a deep solemnity rests upon the people.—*N. Y. Evangelist.*

New Bedford, Mass.—Rev. J. O. Choules, Pastor of the Baptist church, writes as follows: "Since the first of January, which was observed as a day of fasting and prayer, the church has been greatly revived. Meetings have been held constantly at sunrise, and in the evening, and frequently in the day time. The sovereignty of God has been gloriously displayed in the conversion of sinners. I administered the ordinance of baptism on the last two Sabbaths, and at the close of the latter gave the right hand of fellowship to thirty-seven persons, including three households, and making in all, fifty who have been baptized since the commencement of the year. From fifty to sixty more are the subjects of hopeful conversion, and the inquirers are numerous. In the other evangelical societies, God is attracting sinners to his love and service.

Perhaps I am quite within the limits of truth, when I state, that in Fairhaven and Newbedford, one thousand have passed from death unto life since the year commenced.

On Monday last, I administered baptism in Dartmouth, Mass. where a pleasing work is in progress.—*Repository.*

Lowell, Mass.—This has been in times past a highly favored town. The influences of the Holy Spirit have here been poured out abundantly. Hundreds of souls will doubtless rejoice forever and ever that they were here permitted to hear the gospel sound. But for one or two years past the divine influence, has in a great degree been withheld. The number of conversions has been comparatively small. Christians have grown remiss and unfaithful in the discharge of their duties. And when this is the case religion will always decline. But we now think we discover increasing symptoms of returning days—of a glorious revival. All over the town Christians are beginning to make ready for action—holy action—such as the condition of souls and the cause of God urgently demands.—*Lowell Evangelist.*

Bangor.—Our revival goes on silently, but is evidently moving onward. Anxiety sits on many countenances in the sanctuary and elsewhere. At Castine, Prospect, and Brewer this work is making conquests in the very camp of the enemy.—*Mirror.*

Brunswick.—The work of God does not cease. The college continues to be blessed. More than twenty of the students are said to give evidence of recent conversion; and there are several hopeful subjects in the town, among whom are numbered men of character and influence in society.—*Ib.*

Otisfield.—We hear good news from this place. A revival of great interest and importance has been in gradual progress for some weeks. Professing Christians, who had left their first love, have been brought back to the Savior; and impenitent sinners born of the Spirit. Several individuals have already connected themselves with the church, or are propounded for admission. We have the promise of a more detailed account of this work of grace.—*Ib.*

Horrible!—The New Orleans papers of the 11th inst., make us acquainted with a scene of cruelty which has few parallel's in the annals of guilt. If the wretch who perpetrated the outrage, deserves any thing short of death, there are cruelties now punishable with death, which ought to incur a milder penalty.

From the New Orleans Mercantile Advertiser.

Shocking Barbarity.—Yesterday at about 10 o'clock the dwelling house of a Mr. Lalaurie, corner of Royal and Hospital streets, was discovered to be on fire, and while the engines were occupied in extinguishing it, it was rumoured that several slaves were kept chained in some of the apartments. The crowd rushed in to their deliverance, and amongst others, Mr. Canonge, Judge of the criminal court, who demanded of Mr. and Mrs. Lalaurie, where these poor creatures were kept, which they obstinately refused to disclose, when Mr. Canonge, with a manly and praisworthy zeal, rushed into the kitchen which was on fire, followed by two or three young men, and brought forth a negro woman, found there chained. She was covered with bruises and wounds from severe flogging. All the apartments were then forced open. In a room on the ground floor, two more were found chained and in a deplorable condition. Up stairs and in the garret, four more were found chained, some so weak as to be unable to walk, and all covered with wounds and sores. One a mulatto boy, declares himself to have been chained for five months, being fed daily with only a handful of meal, and receiving every morning the most cruel treatment.

From the Bee.

The conflagration at the house occupied by the woman Lalaurie in Hospital st. has been the means of discovering one of those atrocities, the details of which seem to be too incredible for human belief. We would shrink from the task of detailing the painful circumstances connected therewith, were it not that a sense of duty, and the necessity of exposing and holding up to the public indignation, such a wretch as the perpetrator, renders it indispensable for us to do so.

The flames having spread with alarming rapidity and the horrible suspicion being entertained among the spectators, that some of the inmates of the premises were incarcerated therein, the doors were forced open for the purpose of liberating them. Previous, however, to taking this liberty, [if liberty it can be called] several gentlemen, impelled by their feelings of humanity, demanded the keys, which were refused them, in a gross and insulting manner. Upon entering one of the apartments, the most appalling spectacle met their eyes.—Seven slaves, more or less horribly mangled, were seen suspended by the neck, with their limbs apparently stretched and torn from one extremity to the other. Language is powerless and inadequate to give a proper conception of the horror which a scene like this must have inspired. We shall not attempt it, but leave it rather to the reader's imagination to picture what it was!

These slaves were the property of the demon in the shape of a woman, whom we mentioned in the beginning of this article.—They had been confined by her for several months in the situation from which they had thus providentially been rescued, and had been merely kept in existance to prolong their sufferings and to make them taste all that a most refined cruelty could inflict. But why dwell upon such aggravating and painful particulars! We feel confident that the community share with us our indignation, and that vengeance will fall, heavily fall upon the guilty culprit. Without being superstitious, we cannot but regard the manner in which these atrocities have been brought to light as an especial interposition of Heaven.

[Since the above was in type, the populace have repaired to the house of this woman, and have demolished and destroyed every thing upon which they could lay their hands. At the time of inditing this, the fury of the mob remained still unabated, and threatens the total demolition of the entire edifice.]

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 21, 1834.

To Correspondents.

Our Correspondents will do us the favor to exercise patience. Their favors shall be attended to, in their regular order, as soon as practicable. In the mean time, additional contributions from their pens, will meet with a welcome reception. There are many of our subscribers who wield the "pen of a ready writer," from whom we seldom or never receive any aid. Will not such remember us! We hope they do not wait for a special invitation to write. Our communication box is free to all.

General Assembly.—The General Assembly of the Presbyterian church convened at Philadelphia on Thursday last. We have yet received no account of their proceedings. The earliest and fullest intelligence we can procure shall be laid before our readers in due time.

The late Hon. Wm. Wirt.—The touching letter on our last page, respecting the illness and death of this deeply lamented christian patriot, from the pen of his highly gifted daughter, will find its way to the heart of every reader of taste and sentiment. More simple, deep-toned pathos we have seldom seen embodied in the same space. We hope none will fail to enjoy the luxury of perusing this letter.

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of life.
Quite on the verge of heaven."

The Anniversaries.

The last religious papers from New York are almost entirely occupied with the proceedings of the anniversary meetings of the different benevolent societies, recently held in that city. At present we can find room for only a brief outline of the proceedings of these interesting meetings.

American Seamen's Friend Society.—The sixth annual meeting of this society was held on Monday evening, May 7, in the Chatham street chapel. After the reading of the annual report, the following resolutions were adopted:

Resolved, That while the religious and moral improvement of seamen promises incalculable advantage to the interest of commerce, we have stronger motives to persevere in our efforts, from a regard to the temporal and eternal welfare of those whose business is upon the mighty deep.

Resolved, That the conversion of seamen is intimately connected with the conversion of the world.

Several addresses were delivered, in support of the above resolutions, and a collection of over $100 was taken up.

American Anti-Slavery Society.—This was the first annual meeting of this society. It was held on Tuesday morning. The chair was taken by the President, Arthur Tappan, Esq. The annual report was read by Prof. E. Wright, Corresponding Secretary.

Amongst other resolutions adopted at this meeting, we notice the following:

Resolved, That insomuch as foreign slave-trading has been justly deemed by civilized nations to be piracy, slave-holding is a sin of no less atrocity; and that existing as it does in our country, it brings the Declaration of American Independance and our Republican Institutions into contempt, and gives just occasion to apprehend the judgment of a righteous God, if it be not especially abolished.

The meeting was addressed by the Rev. Mr. Phelps of Boston, Mr. James A. Thome of Kentucky, a student of Lane Seminary, Rev. Pres. Green, of New-York, Rev. Mr. Ludlow and Rev. Dr. Cox, of New York city, Mr. Wm. L. Garrison, editor of the Liberator, Boston, and Mr. C. Stuart of England.

N. York Sunday School Union.—On Tuesday afternoon there was a very large assemblage of S. School scholars in the Park; each school with an appropriate banner. It is supposed there were about *ten thousand* scholars. Appropriate exercises were had, and an address was delivered by the Rev. Mr. Plumer of Virginia.

American Peace Society.—This meeting was held immediately after the adjournment of the S. S. Union. It was the sixth anniversary of the society, held at the Chatham street chapel. S. V. S. Wilder, Esq. in the Chair. A number of interesting speeches were delivered, and a plan set on foot to raise the sum of $2000 for the support of an editor and travelling agent, to be engaged in promoting the objects of the society.

General Assembly's Board of Education.—The anniversary meeting of this Board was held on Tuesday evening. Moses Allen, Esq. presided. Interesting speeches were delivered by Rev. John Breckinridge, Secretary and General Agent of the Board, Rev. Dr. Phillips, S. A. Foot, Esq. Rev. Mr. Plumer, and Rev. Cyrus Mason.

Accounts of the anniversary meetings of the American Tract Society, the American Home Missionary Society, the American Bible Society, the New-York City Colonization Society, are also given in the papers from which we have gleaned the above, but we are compelled for want of room, to defer a notice of them till a future number.

American Annals of Education and Instruction.—To those of our friends engaged in the highly responsible and honorable vocation of teaching, who have consulted us as to what periodical devoted to education, they should subscribe for, we have uniformly given our decided preference to the *Annals of Education and Instruction*, over any work of the kind we have ever seen. This judicious and able work is published at Boston, under the editorial management of *William C. Woodbridge*. We gladly take this occasion to recommend it again to every teacher and friend of sound practical education in our country. No intelligent teacher in the land should feel willing to be denied the privilege of regularly perusing this publication. The contents of a single number are worth the subscription price for a year. The work is published monthly, at $3 a year in advance. Subscriptions will be received by Mr. A. T. Skillman of this city.

We give the contents of the May number. 1. Public instruction in Russia; 2. On the cultivation of Expression, as a branch of Mental Discipline; 3. Influence of the Picture system of Education; 4. Common Schools and Common Education; 5. School Libraries; 6. Chalmers' Remark on the Local System; 7. Hints to Young Teachers; 8. On the Connection of Literary Institutions; 9. On the Study of Anatomy. On the Study of the Greek Language; 10. Practical Lessons of Anatomy; 11. Teacher's Almanac for May; 12. Miscellany.

A new Project.

The change of public sentiment at the south, with respect to the colored population, must afford peculiar gratification to every benevolent mind. The great subject of slavery is no longer an interdicted topic there.—The humane and benevolent in that portion of our country no longer scruple to speak of this foul blot on our national escutcheon, this incubus, which is threatening to sufficate that portion of our fair republic, in terms of plainness and christian fidelity. The policy which has been so long pursued, even by the good, of *covering up*, and endeavoring to keep hidden from view, the dreadful monster they were rearing, is found no longer practicable, and is obliged to be abandoned, from necessity. His dimensions have become so huge, and his appearance so hideous, that he cannot be longer concealed. And there seems to be a growing disposition on the part of the moral and religious portion of the community, to adhere no longer to their former timid policy, but to *look the evil full in the face*. This, we think is the present circumstances of the case, is the only true policy. And we hope this feeling will continue to spread, until the great mass of the community in our slave-holding states shall understand the evils of slavery, in all their length and breadth, and feel willing to apply the proper remedies to effect its removal.

Among other favorable indications of the existence of a proper spirit in relation to this important subject, we find a proposal in the *Charleston Observer*, to publish a paper devoted to the interests of the colored race. The design and objects of the proposed publication are thus stated:

1. The history of the Negro Race as connected with the U. States—in what manner introduced—at what time—at what points—their condition at the time, &c.

2. Their present and probable locality—numbers—increase—probable increase—proportional increase.

3. Their moral, intellectual and physical condition; and laws touching the same.

4. Obligations to evangelize them to improve their condition.

5. Plans for their evangelization, and for the improvement of their condition.

6. History of efforts in both these respects—and success.

7. Means of improvement—plans of Missions—of planation regulations—system of instruction—sermons, tracts, catechisms, &c.

8. Correction of erroneous views of this people, their condition, improvement, our duty, &c.

9. Essays and communications on the general subjects.

10. Views and notices of the condition of the Race in other parts of the world.

Died,—A few days since, at Guyandotte, Va. on his way to Philadelphia, as a commissioner to the General Assembly, the Rev. James L. Marshall. Mr. Marshall was a minister in the Presbyterian church, and resided in Shelby county, Ky. He has left two affectionate congregations, an interesting family and a large circle of relatives and friends to mourn his departure. Last week's Luminary contained a notice of the death of brother Ashbridge of Louisville, to-day the mournful task devolves on us of announcing the departure of another beloved brother from the same Presbytery. "They cease from their labors, and their works do follow them."

Died,—On the 30th of April last, at Port Gibson, Mississippi, at the residence of the Rev. Z. Butler, Mr. Joseph W. Walker, in the 25th year of his age. We take mournful pleasure in testifying to the worth of this truly excellent young man. For several years he was engaged in this office. Whilst here he made a profession of religion; soon after which he turned his attention towards the Gospel ministry. A short time after he commenced his course of preparation, however, ill health compelled him to lay aside his books. But he continued to indulge the hope that he should one day be gratified in the ardent wish of his heart—to preach the Gospel of Christ. The Lord designed otherwise. He is taken from the evil to come, and rests in the bosom of his God. Dear brother, farewell! May our last end be like thine!

[Obituary notice next week.]

For the Western Luminary.

Newcastle, May 8th, 1834.

Mr. Coons:—The following overture was presented to the Presbytery of Louisville, adopted, and requested to be published in the Luminary:

"The form of Government and Book of Discipline of the Presbyterian Church, recognize the three following general principles as authorised by the word of God:

"1st. The *calling of the ministry* for the education of the church.

"2d. The appointment of the ministry to *specific duties*, for the orderly and faithful fulfilment of their ministerial calling. And,

"3d. The republican principle of election and representation in the government and discipline of the church."

The first two of these principles, it is deemed, are palpably violated, when individual ministers assume the right of disposing of their time and labors in any other way than that embraced in their *call* and *appointment* to the duties of the ministerial office: and the third, when they contribute to the exercise of government without having a connection with any people as their chosen and acknowledged representative; except in case of imperious necessity, which must always be allowed not subject to law. And when any church court connives at and thereby sanctions such conduct in any minister or ministers within the bounds of her jurisdiction, we must consider said judicature as guilty of a departure from the salutary principles of our valuable form of government, from which, evils of a very alarming character are calculated to arise. With full conviction of the correctness of these views, we resolve—

1st. That we will not cease, until the object is gained, to urge upon any Licentiate now under our care and minister belonging to our body, who may be without charge, to seek a connection with some vacant congregation, to the full practical occupancy of their time in the discharge of the paramount duty of their ministerial calling.

2d. That we will discourage in every way consistent with the word of God and our Book of Discipline, the location of a Licentiate or minister within the bounds of a congregation already supplied in a regular way with stated ministrations of God's word.

3d. That hereafter we will not receive into the Presbytery as a member thereof, any minister who comes into our bounds without having a view to settlement in some vacant congregation, or destitute region, where he intends devoting his time as far as practicable in the faithful discharge of his duties as a minister of Christ.

4th. That while we will avail ourselves of all orderly assistance in *counsel*, we consider those as having no right to a vote in the Presbytery, who are not chosen and appointed, and statedly laboring to supply with the word and ordinances of the gospel, some vacant congregation or destitute people; except such ministers as have only left off their ministrations in consequence of age or infirmity, or have been appointed by or with the consent of their proper church court, to be teachers in Seminaries, Colleges or Academies, or to the discharge of duties as agents of the church.

5th. That we recommend the adoption and practice of the spirit of the above resolutions to the Synod of Kentucky, and we will use all christian effort to obtain the general prevalence thereof in the Presbyterian Church.

A true Copy.
JOHN JONES, *Stated C'k.*

For the Western Luminary.

They got Mad!

Mr. Editor,—I once preached a sermon in the old fashioned way, to a crowded house, and though I did the best I could, they got mad. The Physician almost swore he would never come again; yet he came back next Sabbath. His pious lady said, "I went away unfed." She is now in heaven, I trust. The precise old maid declared, "'tis all right." The stage driver swore he would *not* be exposed that way, "I'll give him a drubbing for that;" but he afterwards concluded 'twas safest not to try. There is something in it to suit every body, and for that reason, taking it altogether, I thought it would do right sharp for me, who had never been 200 miles east of the Mississippi, especially as I am a little old fashioned, any how. I send it to you, with addition and subtraction. Text, *'Let all things be done decently and in order.'*

My Hearers:—Let us treat the subject *negatively*, and practice upon it *positively*.—We will divide it into two heads; and instead of showing how you may do things "Decently and in Order," we will endeavor to point out

1st, What is *not* "decent,"

2d, What is *not* "in order,"

And 1st, we will show what is *not* decent.

This relates particularly to the dress of the Ladies, such as short sleeves, short dresses, not only at bottom, but at top.—I'm very much afraid, unless the fashion of *shortening* is put a stop too, that in a few years, the dress of the fair will be reduced to the old fashioned little "apron" of our Mother Eve.

But lest we should weary you, we'll pass to the 2nd head, and endeavor, *briefly* as possible, to show you

What is *not* "in order." And that we may avoid all commingling of items, and prolixity of ideas, we will look at the 2nd head in twenty nine different lights.

But as soon as I said "twenty nine," our drowsy Deacon, who had been half asleep, gave a deep groan, tried to stretch his eyes open with his fingers, but they would'nt stretch, except just enough to make them look like two peeled white onions, and for fear, Mr. Editor, you or some of your readers might think it necessary to take a nap before commencing such an awful long list, I will not only *omit* several heads, but also

leave the illustration of others for another occasion.

1. It is *not* "in order" to go to church a quarter or three quarters of an hour, before service. Better spend the time at home in secret prayer and self-examination.

2. To stand around the church door before service.

3. To engage in any kind of conversation, even religious, between the time of your going in, and the commencement of worship. That interval should be spent in composing the thoughts for the solemnities of the approaching services.

4. To Salute persons coming in, by bowing, smiling, &c. It is profanation.

5. To look around to catch the eye of a friend, and smiling at any remark from the pulpit.

6. To change seats during service.

7. To go to the table for a drink of water.

8. To leave the house.

9. To bring infants and dogs to church.

10. To permit your children to sit any place except in your own pew.

11. To permit them to be walking about the aisle.

12. To allow them to be stuffing themselves all the time with apples, sweet cakes, candy, or any thing else.

13. To be stareing at persons, coming in or retiring.

14. To sleep in church. It is despicable.

15. To lean down the head during preaching.

16. To chew tobacco. It is filthy—beastly—abominable.

17. To lounge. It shows want of good breeding.

18. To sing so loud, that you cannot hear persons within a few feet of you. It is indecorous.

19. To sing and pray or exclaim at the same time. It is confusion.

20. To shout and groan. It is uncivilzed.

21. To be reaching for garments, or adjusting the dress while the blessing is pronouncing.

22. To commence laughing, talking and saluting one another as soon as the people are dismissed.

23. To stand in the door or aisle, and delay others getting out. It is swinish.

24. To stand around the door, gazing at the ladies as they are leaving the church, to see who conducts them, and many other things, which as little concern others.

25. To read these items, and not attempt to correct them. Q.

For the Western Luminary.

Message from the Throne.

Be it known to the inhabitants of this world, that I give my entire approbation of the practice of *horse-racing*. In no particular does it oppose, but rapidly advances my designs. I am much gratified on learning that a disposition is manifested among many of my loyal subjects to run horses. As to the propriety of the business, there cannot be the least shade of a doubt, for such meetings are of long standing, and graced, also, with the presence of gentlemen and ladies who lead the fashions and are considered wealthy. I would call upon all the young men who are inexperienced in this method of co-operating with their king, to appear in the field as soon as an opportunity offers, and judge for themselves. It would be well to take advice of those who frequent such places. You will frequently find them at the billiard-table, grog-shop, or brothel. Their eloquence will convince you that for dissipation, there are few such places as the race-field; human nature is here seen in all the fervor of the battle-field. The slumbering energies of the mind are awakened, a stage for the grand tragedy is erected on the ground of concourse, people assemble from various parts full of inquiry, the splendid horse with his skillful rider approaches, every eye is fixed upon them, every heart glows with interest, new bets in quick succession are made, a grand prize is in a moment to be awarded, the horses stand side by side neighing, now they fly, each zealous to outstrip the other, every eye follows them around the ring, repeated strokes of the whip and yells announce the honored triumph of a party, now the interest is at its height, and thus several rounds are followed up, disappointment, envy, jealousy, heartburning, lies, quarreling, broken noses, black eyes, bloody faces are the result.

I am most heartily pleased with all such business. Did any one question the glorious results, I might, for confirmation, appeal to all the venders of ardent spirits, and all the female profligates in this region. But it is perfect folly to listen to the whims of pious fanatics, who would have us deny ourselves these pleasures of life. In order to avoid their influence and be trained up in all that dignify men, remove the bible from the parlour, keep out of the sanctuary—repentance and a day of judgment, banish them from your mind. Arm your souls against all these religious notions, by meeting with my subjects in the bar room, where the truth of my doctrine is established in good round oaths. Converse often with *free thinkers*, such as Hume, Gibbon, Voltaire, Rosseau, and Paine. Attend to their instructions, my honoured subjects, and the word of your Sovereign for it, you shall not only be distinguished horse-racers, but accomplished and successful generals over the hosts of Gog and Magog.

The Prince of the power of the Air,
Who worketh in the children
Of Disobedience.

For the Western Luminary.

Interior of Missouri, April 17th, 1834.

Suggestions to the Home Missionary Society.

The present state of the churches in Missouri and other Western States, induces me to lay before you a few facts and propositions.—There are now in the State of Missouri not less than *fourteen* vacant churches. There are also several other places where churches might be formed, but under existing circumstances they have only to lament their destitute situation. In order to remedy an evil, it is necessary first to see that evil. The present arrangement allows our ministers from the H. M. S. to leave us when it suits them; for so it has turned out. And now in justice to our churches in this State, I will say to your honorable body, that they feel grateful for the assistance which you have rendered them, and many of the servants of Christ in Missouri will praise God for the Home Missionary Society, while eternity shall roll on. I for one, have great reason to be thankful. But at present we are in a most destitute condition. And what I have to suggest to you is this.—That in future (should you be pleased to give us any more assistance in this way,) you will say to those whom you may send us, where they shall labor and how long. For instance, from seven to ten years, (or as you shall think proper.) And that each missionary have his boundary; for instance, from Fulton to Columbia, a distance of twenty five miles. In which boundary there is a field sufficiently large to employ the time of any one minister.

The advantage arising from a course of this kind, cannot but be apparent to the most superficial observer. It would ensure each boundary preaching for several years in succession. It would facilitate the Sabbath School cause, the advantages of which are but slightly experienced here. It would certainly be a more effectual means of advancing the Redeemer's kingdom in our country; for it has suffered loss for the want of regular ministerial help. There are many other advantages which my limits will not permit me to mention. The soul destroying heresy of Alexander Campbell is making rapid strides in this western country. The God of all grace has signally blessed your efforts, and that he may continue with you that blessing is the prayer of

ARISTOBULUS.

[COMMUNICATED.]

The Putnamville [Indiana] church, unanimously united in presenting a call to the Rev. W. W. Woods, agent of the American Tract Society for North Indiana, to become their pastor.

Mr. Woods has attended two meetings in the above named place, and they were attended with the divine blessing, the children of the Lord have been strengthened, and sinners awakened.

[COMMUNICATED.]

Lexington, May 17th, 1834.

MR. EDITOR,—The writer of this article reached this city on last Thursday; and hearing that the house formerly occupied by C. Wickliffe, as a tavern, was newly fitted up, and in high preparation for the reception and accommodation of those who might seek comfort in a public house, I instantly went there, and found one of the best public houses in *all* respects, that I have visited for years. The rooms, the furniture, and every thing about the establishment, are new, clean and most tasteful. The table is as good as the state or the surrounding states can furnish. Nearly one hundred persons have dined there daily since my arrival; and I can say, that such perfect quiet and stillness I have not witnessed in any public house. All appear delighted.

Mr. KEISER, the proprietor, is well calculated to please and accommodate those who may call on him. He must have been at a great expense in making such splendid and delightful accomodations for the public; and it is hoped, at least, by myself, that persons visiting this beautiful city will call and see this new establishment.

CONGRESSIONAL INTELLIGENCE.

SENATE.—*Friday, May 2d.*—Mr Clay, from the committee on Public Lands, reported his *Land Bill*, with amendments, and a reply to the *message* of the President.—He moved the printing of 5000 extra copies, which was carried. After the reception of other reports, resolutions, &c., the Senate proceeded to, and spent some time in, the consideration of Executive business.

Saturday, May 3.—A petition, on the subject of the removal of the deposites, was presented by Mr. Silsbee, from Nantucket, and discussed until 3 o'clock by Messrs, Silsbee, Webster, Porter, Sprague, Ewing, Poindexter, Chambers and Forsyth. The special order was postponed until Monday.

Monday, May 5.—The resolutions submitted on Friday by Mr. Southard, calling for information from the Treasury department, respecting the reports of the United States Bank, and the deposite Banks, were taken up and adopted. The Presidential protest coming up as the order of the day, Mr. Wright addressed the Senate in defence of the Protest, and in opposition to the resolutions of Mr. Poindexter, until near 3 o'clock, when Mr. Calhoun rose and moved that the Senate adjourn, but give way to allow Mr. Clay to make a few remarks in explanation of some of the remarks of Mr. Wright.

Tuesday, May 6.—The Presidential Protest occupied nearly the whole day.—Mr. Calhoun addressed the Senate for about an hour in opposition to the powers assumed by the Executive. Various amendments were proposed to the resolutions of Mr. Poindexter, and rejected. An additional resolution, submitted by Mr. Calhoun, was adopted.

Wednesday, May 7.—Mr. Clay submitted a resolution, calling on the Treasury department for a report of the amount of duties received and accrued on foreign importations during the first quarter of the year 1834. The Senate then proceeded to the consideration of the special order, being the resolutions of Mr. Poindexter, as modified by Mr. Clay, and Mr. Calhoun. Mr. Webster then addressed the Senate for about two hours and three quarters, against the Protest. Mr. Benton spoke in support of the Protest, and in reply to those who addressed the Senate in opposition. The yeas and nays were then ordered on the resolutions. Mr. Forsyth having made a fruitless effort for a division of the question, arose and spoke at length in reply to Mr. Webster. Mr. Webster briefly replied. The question was then taken on the resolutions separately.—Yeas, 27—Nays, 16. So the resolutions were agreed to, in the following form:

Resolved, That the protest communicated to the Senate on the 17th instant, by the President of the United States, assert powers as belonging to the President, which are inconsistent with the just authority of the two Houses of Congress, and inconsistent with the Constitution of the United States.

Resolved, That while the Senate is, and ever will be, ready to receive from the President all such messages and communications as the Constitution and laws and the usual course of business authorise him to transmit to it, yet it cannot recognize any right in him to make a formal protest against votes and proceedings of the Senate, declaring such votes and proceedings to be illegal and unconstitutional, and requesting the Senate to enter such Protest on its Journals.

Resolved, That the aforesaid Protest is a breach of the privileges of the Senate, and that it be not entered on the Journal.

Resolved, That the President of the United States has no right to send a Protest against any of its proceedings.

Thursday, May 8.—The bill appropriating $652,000 for continuing the Cumberland Road, was ordered to be engrossed—the bill having previously been so amended as to surrender the road, when completed, to the states through which it passes.—Some time was spent in executive business.

HOUSE OF REPRESENTATIVES.—*Friday, May 2.*—The hour appropriated to morning business, was occupied by Mr. Chilton in some animated remarks in support of a resolution of Mr. Hardin for an examination of the deposite Bank of Washington. The general appropriation bill was then gone through with in committee of the whole, and reported to the House, with sundry amendments, when the House adjourned to Monday.

Monday, May 5.—The whole of the day was occupied in the reception and consideration of memorials, petitions, &c.

Tuesday, May 6.—The House resumed the consideration of the resolution of Mr. Mardis, and Mr. Galbraith spoke in its support, &c., until the expiration of the morning hour. Mr. Jones, of Georgia, from the committee on Elections, presented a report on the case of the contested election between Mr. *Letcher* and Mr. *Moore* of a very voluminous character, in which they assign to Mr. Moore a majority of 44 of the legal votes cast—and propose two resolutions, declaring Mr. Moore entitled to the seat, and that Mr. Letcher be remunerated for his expenses, &c. On a motion to print the report and proceedings of the committee, a long and angry debate ensued between Mr. Jones and Mr. B. Hardin, which resulted in ordering the printing of the report, with all the testimony taken on both sides and lists of the names of the disputed voters. &c.

Wednesday, May 7.—Mr. Galbraith continued his remarks on Mr. Mardis' resolutions. The engrossed bill to extend the time for carrying into effect the convention with France, was passed, and sent to the Senate for concurrence. The general appropriation bill coming up, the House proceeded to the consideration of those amendments which had been offered by individuals and rejected in committee of the whole—when Mr. Vance moved again the list of items for the retrenchment of salaries, pay of members, &c., but the House adjourned before any progress was made in considering.

Thursday, May 8.—The whole day was occupied with the general appropriation bill.

FOREIGN NEWS.

From London papers to the 4th of April.

In France the ministers had succeded in carrying their tyrannical law relating to association through the Chamber of Deputies by a vote of 246 to 154—majority, 92. Gen. Lafayette and M. Page had entered their solemn protest against it, and it was apprehended by many that the law would lead to a new revolution.

The French Chamber of Deputies, by a vote of 176 to 168, had rejected the bill appropriating twenty-five millions of francs, to carry into effect the treaty with the United States. In consequence of this vote, the Duke de Broglio, Minister of Foreign Affairs, and General Sebastiani Minister of State had retired from the ministry.

By the accounts from Vera Cruz, it will be seen that the civil war in the southern provin-

The earthquake at Pasto in COLUMBIA is one of the most calamitous events of the kind which has occured in many years. More than fifty dead bodies had been extracted from the ruins, and from the circular of the Columbian government, it will be seen that many more probably were buried alive who have not yet been found.—*New York Obs.*

DEATH OF MRS. BURNS.—It is with regret that we announce that intelligence arrived here last night by the Defiance coach, of the demise of the venerable relict of our national bard. The melancholy event took place at her own house in Dumfries, at 11 o'clock on Wednesday night, and the information was communicated in a letter to her sister at Mauchline, where we believe the eldest son of the poet is at present residing.—*Kilmarnock Jour.*

The celebrated German jurist, Faerbach, died lately at Frankfort, it is supposed from poison. He was a kind patron of the unfortunate Casper Hauser, and the most zealous in his endeavors to discover the murderers of that mysterious youth.

THE NIGER EXPEDITION.—Accounts of this expedition, up to the 5th January, have been received. At that date, Lander was on board the Curslew ship of war, on his way to Cape Coast Castle, for the purpose of procuring a particular species of goods for the markets in the interior, of which he had not previously taken a sufficient supply. If successful in this object, it was his intention to return to the mouth of the Nun; thence to reascend the Niger for the third time, and endeavor to penetrate the river as far up as Boussa. Previously to his last return to the coast, Lander and Lieut. Allen had fortunately reached Rabbah, or Rabba, a large Falatah town, in the iron steamboat, and for the space of thirteen or fourteen days, had maintained a friendly intercourse, and carried on an advantageous trade, with its inhabitants. The depth of the water at that place was between two and three fathoms, and as far as could be seen beyond it, the Niger was free from rocks and other obstructions, and assumed a majestic and very encouraging appearance. This important town is inhabited by Falatahs and Negroes, and realizes the expectations that had been formed of it, as regards its wealth, its extent, and its population. A few Tuaricks, from the borders of the desert, and other Arabs, were observed by our countrymen in the streets of Rabbah.

Another important feature is, our travellers ascended the river Tshadda as high as 150 miles from its junction with the Niger. At that point, and at some distance above and below it, the river was found to be intersected with islands, and comparatively shallow, alternately becoming broad and narrow, in proportion as it was free from, or obstructed by these islands. No traces of inhabitants appeared on the banks of this river; and Lander and his valuable coadjutor were compelled to return to the Niger for want of provisions. All the natives in this part of the country agree in the assertion that the Tshadda communicates with Lake Tshad, the inland sea of Africa. They do not hazard this as a mere conjecture, but state it as a well known and undisputed fact. On a small island near Atta, Lander has erected a kind of mud fort, which will answer the purpose of a depot for British goods. This place has been named English Island, and it possesses peculiar facilities for trading purposes in that part of the country.

From the Presbyterian.

Schools in Liberia.

Extract of a letter from the Rev. J. B. Pinney, to the President of the Ladies' Association, auxiliary to the American Colonization Society, dated March 7th, 1831.

"Madam:—Suffer the momentary interview which I had the honor to enjoy at a meeting of your Ladies' Association during my late visit to America, to be an apology for this letter, though it be little more than one of complaint. * * * * * May God repay you an hundred fold for your deeds of love towards these poor children. In their name, I would thank you a thousand times, and all the ladies who are associated with you in this good work.

"It will rejoice your heart to hear, that all the schools supported by you are well conducted and prosperous. Mrs. Cæsar's school, at Caldwell, I have been greatly delighted with. The children make rapid progress, and the inhabitants are becoming jealous lest the girls should all outstrip the boys, and become the best scholars. Mr. Elen at New Georgia is making some progress, much impeded however, for want of a suitable room for conducting his school."

"I regret to add, we are about to lose the services of Mrs. Thomson, whose school is very large and flourishing; indeed too large.*

"Mr. T. has gone to Palmas, and will doubtless soon send for Mrs. T. Do search Philadelphia, and send us two or three well qualified teachers: we cannot proceed in the instruction of the elder and more advanced scholars without them, &c. &c."

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* The first girls' school located at Monrovia. The present condition of the school is thus described by the teacher herself. "The number continues quite large, entirely too large for one teacher. Justice is not done to either class. I attempted to teach sewing, but was obliged to give that up. Although the school is so crowded, the people do not think but that all their children can come."

STEAM BOAT EXPLOSION.—A letter to a Postmaster from Columbus Geo, announces that the Mail Boat *Star of the West*, plying between New Orleans and Mobile, burst her boiler on the 18th ult. killed two persons, and injured others. 'All is confusion, and no mail from New Orleans," says a bill from the Mobile Post Office.—*Journal of Com.*

ANOTHER.—By the St. Louis Republican of the 17th ult. we learn that the Steam-boat St. Louis, bound to Galena, collapsed one of her boilers on the 12th by which twelve or fourteen persons were either killed or seriously wounded.—*Ib.*

PREMIUM FOR A TRACT.—The sum of One Hundred and Fifty dollars has been placed in the hands of the Executive Committee of the [illegible] Temperance, to be offered as a premium for the best tract that shall be presented previous to October 10, 1834, on the question, what is the duty of the churches in regard to the use of fermented [alcoholic] wine in celebrating the Lord's Supper?

The premium will be awared by Rev. Messrs. Wm. R. Weeks, John Marsh and Joshua Leavitt, and E. C. Delavan and Wm. Green, Jr. Esqs.

Competitors are requested to transmit their manuscripts to Rev. Joshua Leavitt, editor of the New-York Evangelist 162, Nassau-street. The best tract presented by the time specified will receive the premium; and the same will be published by the Revival Tract Society. Editors of papers friendly to the Temperance and Tract cause are requested to publish this notice.

[COMMUNICATED.]

OBITUARY.

DIED—At her residence in Christian county, Ky. on the 14th of April, 1834, Mrs. NANCY PETTUS, consort of Mr. John Pettus, and daughter of Capt. W. Price, of Prince Edward Co., Virginia.

Through the whole course of a severe and protracted illness, this devoted Christian exhibited the most exemplary resignation to the will of that Saviour in whom she had long trusted, and whose cause it had been her chief happiness to promote: and as "the hour of her departure" drew near, and her mortal strength was wasting rapidly away, she continued calm and unshaken in her hopes of a blessed immortality. She often reminded her afflicted companion that their separation would be short, and affectionately exhorted him to acquiesce in the wise appointment of that God in whose service and under whose kind protection they had been so long and so happily united, and the hopes of a blessed reunion with those affectionate christian friends to whom she was now about to bid adieu—only for a season—continued undiminished to her latest hour. "Blessed are the dead which die in the Lord."—These were the words she selected as the subject of a discourse to be preached at her funeral, and they are the true expression of that consoling confidence in the divine mercy, which her exemplary life, and triumphant death were so well calculated to strengthen and sustain.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

NEW BOOKS!!!

JUST received and for sale by the subscriber, No. 3, Cheapside, Lexington, Ky.
TEXAS, by Mrs. Mary Austin Holley.
ENGLAND AND AMERICA, for 1834.
DYMOND'S ESSAYS on the Principles of Morality.
CHILD AT HOME.
FRANK ORBY, *new* Novel for 1834.
CUMMINGS' TESTAMENT, with notes.
ROWLETT'S INTEREST TABLES, valuable to merchants and men of business.
PRACTICAL BANKING TIME TABLES, without an error. CHR. WALLACE.
Lexington, May 14, 1834. 44-tf.

TAXATION.

THE Mayor and Board of Councilmen of the City of Lexington, will hear appeals from the assessment of the Assessors for the present year, on the 1st Thursday in June next, at 3 o'clock P. M., at the Council room.

By order of the board,
H. I. BODLEY, *Clerk of City.*
Lexington, May 7, 1834. 43-td.

SPRING IMPORTATION!!

J. T. FRAZER,
Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.
Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.

J. T. FRAZER.
April 14, 1834. 40-tf.

Perfumery and Fancy Store.

S. OLDHAM,
BARBER AND HAIR DRESSER,
(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House,)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock.

Consisting in part of the following—viz.
Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle-Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.
Lexington, April 16, 1834. 40-3m

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 10th, 1834.

New! Splendid!! Fashionable!!!

T. RANKIN,
MERCHANT TAILOR,
(Main Street, Lexington, Ky. a Few Doors Below Postlethwaite's Inn,)

HAS just received, at his *Fashionable Establishment*, a full and very complete assortment of

New Cloths, Casimeres, Satinetts, Summer Cloths and Vestings,

of the best quality, including super blue, black, and every variety of fancy color now in vogue. He has made extensive additions, both to the variety and quality of his assortment, by purchases made by himself this spring in New-York and Philadelphia.

While lately in Philadelphia, he was so fortunate as to engage the services of Mr. HENRY C. BURR, celebrated in that city for his style and taste in cutting Gentlemen's clothing, who has just arrived, and brought with him the

Latest European Spring Fashions.

T. R. Assures his customers, and the public generally, that he is prepared to make and furnish, of the best materials, in the newest style, and on accommodating terms, every article appertaining to a Gentleman's apparel. His assortment includes

Stocks, super linen Shirts, Bosoms, Collars, Drawers, Gloves, Hosiery, silk and linen Handkerchiefs, and a great variety of fancy articles in his line too numerous to mention. ALSO, *Silk Hats, silk and cotton Umbrellas, Walking Canes, &c. &c.*

The public are invited to call and examine his goods, and also to see the new style in which the establishment is fitted up.

N. B. Gentlemen from a distance can have their Clothes made to order, by sending their measures. Such orders will be thankfully received and promptly filled.
Lexington, pril 1 5, 1834. 40-9w

SPRING & SUMMER GOODS FOR 1834.

THE Subscribers are now receiving their first supply of SPRING AND SUMMER GOODS, selected out of the latest arrivals at the Eastward, and bought at reduced prices, all of which will be sold at a small advance for cash; the object being to reduce our stock as low as possible by the first of June. The following are a few of the articles opened: Superfine Cloths and Cassimers, of all colors; a large and splendid lot of Vestings, Stocks, painted Muslins and Calicoes, in great variety; Carpeting; the newest and most fashionable kinds of Silks; fancy Handkerchiefs, Scarfs, Capes, Collars, Laces, in short every article that is calculated to please the taste of the admirer of pretty goods. Domestic Cottons. Hard ware, China, Glass-ware, Loaf and Brown Sugar, Tea, Coffee, &c. &c.

JAS. G. McKINNEY & Co.
Lexington, April 9, 1834. 39-7w

EDUCATION.

THE Spring and Summer Session of Mr. TRACY'S

School for Boys,

will commence on Monday, the 28th of April.
Lexington, April 9, 1834. 39-tf

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

A VALUABLE FARM
FOR SALE.

THE Subscriber offers for sale the Farm whereon he now resides, four miles south of Flemingsburg, containing 175 acres of land, one hundred of which is under cultivation, the balance well timbered, and not surpassed in point of soil and timber by any tract of like size in the County where it lies. There is on the Farm a large brick Dwelling House, Kitchen, Smoke House, and a Weaving Shop of brick; also, a frame Barn, Crib and Stable; an excellent apple orchard, and many other fruit trees; a lasting Spring of good water; also, some meadow lands. The above described Farm has been in peaceable possession for more than thirty years. Those wishing to purchase, can view the premises and learn the terms from the Subscriber.

JOHN MILLER.
April 5, 1834. 39-6w*

JOURNEYMEN TAILORS, ATTENTION!!!

FIVE or six steady, and accomplished journeymen Tailors will find constant employment at the highest wages, on immediate application to

T. RANKIN.
Merchant Tailor.
Lexington, April 16th, 1834. 40-tf.

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHER, dec'd, and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

Coconnuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by *4 doors below the Post Office*

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

NEW BOOKS.

BELL on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society: The Parlour Letter [illegible], Social Duty, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher
Lexington, March 19th, 1834. 36-by

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf

CABINET MANUFACTORY
AND
Upholstering Warehouse,
MAIN-STREET, OPPOSITE THE MASONIC HALL.

J. J. SHERIDAN

RESPECTFULLY announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand, a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops. Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Beadsteads, Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

To Cabinet Makers & Others,

For SALE—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.
Lexington, April 2, 1834. 38-1y

Sugar, Molasses, Coffee, &c.

THE Subscriber has just received a supply of Fresh Groceries, among which are the following:

White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do., all new crop; superior treble-refined Louisiana Loaf Sugar, a new article: Gunpowder Tea, in canisters of 1 lb. each, $1 75: Double refined premium Table Salt, in loaves, from 25 to 37½ cents: Fine Table Salt in boxes or by the lb.: Fresh Mackeral; Salmon, in small kegs or by the lb.: best Bunch Raisins, in whole or half boxes, 25 cents per lb, or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl.: Best white Starch, by the box, or 12½ cents the single lb.; Shumard's Talaverian Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs, Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware. J. J. SHERIDAN.
Main-street, opposite the Masonic Hall.
Lexington, April, 2, 1834. 38-1y

BOOK AND JOB
PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

From the Augusta, (Geo.) Sentinel.

Last Illness of the Hon. William Wirt.

The following interesting and deeply affecting letter, is from the pen of the third daughter of the late lamented Mr. Wirt. In consenting to give it to the public, she has reluctantly and tremblingly yielded to the resistless argument, that it would be read with interest by all, and by the Church would be received as an invaluable treasure. We need not remind the reader, in excuse for the minuteness of its details, and the virtues of her deceased parent, that it is a confidential communication between the relatives suffering from a common loss, and feeling a deep and heart pervading interest in every incident connected with their common bereavement. The relation which Mr. Wirt sustained to the community in which he lived, was nearly enough allied to that which subsisted between him and the sister to whom the letter is addressed, to awaken her feelings and interests, in the heart of every reader. His name is in every family in the vast Republic, his honor is reflected upon his Country, his countrymen enjoy the fruits of his labors, and his death is a national affliction.

WASHINGTON, Feb. 22, 1834.)
Saturday Morning. §

MY DEAR AUNT:—This is the first time my pen has ever traced this endearing appellation in reference to yourself; but, believe me, it is not the first time, by very many, that my heart has felt drawn towards you, with the yearnings which it would naturally feel towards the only near surviving relative of my precious and sainted father, and now, there is a sacredness in this feeling, which will be enshrined in my heart until it cease to beat.

Your dear son, Judge C., who has indeed been to us the kindest of friends in this season of our deep affliction, interested us all very much, some few weeks ago, in an evening visit to my father, by narrating with how much care you treasured up every thing relating to your much loved brother, particulary every thing which threw light upon his religious views and sentiments—it is in the hope of affording you gratification and comfort, under this irreparable loss, that I sit down to give you as minute and detailed an account of the last illness and death of our dear departed one, as the present confused and collapsed state of my mind will permit.

I cannot, dare not, dwell on the loss which his family has sustained in their Head, Husband, Father, and Household Priest; for when my thoughts revert to this aspect of the case, I feel as if my heart would break; I press my hand on it to still its rebellious risings, and raise my eyes and soul to the Hills whence cometh all our help; and indeed, my dear aunt, this help has been extended to us almost miraculously; for had I been told two short weeks ago, that he who was the dearest and most absorbing object of our earthly affections, was so soon, so very soon, to be taken from us, methinks the sudden shock would have made us quit our hold of our Almighty refuge, and driven us into wailing and despair. And yet, when the fiat came and we knew it to be inevitable and irrevocable, God helped us up, and dried our tears, and hushed our lamentations, and enabled us to stand around the dying bed, to speak and to receive words of consolation.

He whom we loved, and whom *the Lord loved*, (precious thought,) was a picture of renovated health on the morning of Sunday, the 9th inst.—so much so, that dear mother, at the breakfast table, said to him playfully—"You are looking so much more like yourself, my dear husband, than I have seen you for years, that I really think you ought to have your picture taken." On the previous evening, Saturday, he had been preparing himself for an argument on the following Monday, in a very important case, and had been in the Capitol library examining authorities, in addition to those of his own office; and altogether, expressed himself better satisfied with his preparations, than he had been for a long time; for in this, as in every thing else, his humility often made him undervalue himself so as to distress us.

Directly after breakfast, Sabbath morning, 9th inst. he assembled us as usual, in his chamber, at family prayers; and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the Mercy Seat. He prayed "for the extension of the Redeemer's kingdom, with a holy earnestness; for his children present and absent; for his enemies, if he had any; and for all his friends, every where; especially for those who had not yet been brought to know, and love, and serve the Saviour: finally, he prayed that his own soul, and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him, and all of us in His fear, and enable us to walk in his commandments through life, sustain and cheer us in the hour of death, and at last receive to himself, a re-united and blessed family to worship forever around his throne, to the glory of God the Father, Son, and Holy Spirit.

His heart being thus attuned to worship God in his public ordinances, he walked with my sister Ellen, Alex'r. Randall of Annapolis, [the brother of my brother-in-law; Judge Randall, of Florida,] and myself to the Capitol, to hear the Chaplain, Mr. S. preach. It was not actually raining, but so exceedingly damp that some persons had their umbrellas up to turn the drizzling moisture. It is to this walk, the cold, which terminated in his death, is attributed. Yet he had sometimes walked in as bad, and even worse weather before, without serious injury; and the physicians had urged upon dear mother, the absolute necessity of his taking exercise in all weather, except fast-falling; especially after breakfast upon meats, instead of his usual diet of rice and milk, which was the case that morning. Therefore, although it was damp, yet, as the exercise seemed to be advisable, and he was anxious to go to church, [the very inclement weather having presented his doing so the three previous Sundays that we had been here,] it was decided that he might venture. And, though bitter pangs of self-reproach for having been accessory to his fatal cold, gave my beloved mother one of the most violent and agonizing nervous paroxysms I ever witnessed, yet she and all us have, I trust, been brought to feel, this could not have happened, without the special design and interposition of God, who accomplishes the most mighty ends, by the instrumentality of means apparently totally inadequate to their fulfilment.

Mr. S*******'s text that morning was 1st Cor. 1st chapter, 23d, 24th verses: "We preach *Christ crucified*, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ* the *power of God*, and the *wisdom of God*." And he did, indeed, prove most convincingly, that it was the *wisdom* of God, in falling upon the only plan which could, at the same time, satisfy and be concordiant with, the equal attributes of justice and mercy. And the *power* of God in accomplishing, by the instrumentality of One who was "despised and rejected of men," and of his few obscure and illiterate followers, the salvation of a world,—a work which no earthly monarch, however universal his empire, could ever accomplish. The subject was a sublime one, and it was treated with a force of argument, and pathos of eloquence, which I have rarely if ever heard equalled. My dear father sat immediately behind my chair, so as occasionally to rest himself upon it, and I heard him more than once sob, in a sort of convulsed *sotto voice*, as was his habit when deeply affected; he ejaculated several times, too, his approbation and admiration of parts of the discourse: and on rising, when the service was closed, said to the gentleman next him.—"A most capital preacher, sir—One of Nature's orators—he is a great favorite of mine, and goes straight to my heart." He stopped and shook hands with Mr. S*******'s as we came out; making some kind inquiries about his health, which were reciprocated. He and Ellen walked fast, and got home before me; and I found, when I went to his chamber, that he had taken off his coat, and put on his wrapper, not feeling well. By Mr. Randall's desire, however, he came down to the parlor and shook hands with him, as he was to leave town the next day, and said "God bless you, sir—farewell!" This was the last time he ever left his room.

On returning from church, he asked mother to "look if he had cut his ear in shaving, as it felt painful."—Mother examined it and found no such mark, but a hard knot in the glands of the throat, just below the right ear—a swelling, as she presumed, from cold—and advised him to lie down and cover himself up warm, hoping that he would be relieved by perspiration. This was between two and three o'clock, and we then went down to dinner. A little before three o'clock, I came up, with my bonnet on, to go to church again, and kissed him. He said, "Tell your mother, my dear, that I feel very chilly, as if I were going to have an ague." She immediately ordered hot bricks to his feet, and additional covering, and sent for Doctor H****. When I came home he had a fever, but talked cheerfully; when I gave him a description of Mr. S*******'s evening discourse.—After remaining silent a few moments, he said—"Wife, it will not do for me to expose myself in church as I do; I am a mere baby in the command of my sensibilities and nerves; I can scarcely refrain sometimes from tears, and indeed, I have frequently been obliged to relieve myself by giving way to them;" and, as he spoke, the same feeling seemed to overcome him. I said, what I think true, that "no christian ought to be ashamed of intense feeling at the review of his own unworthiness, and of the vivid emotion of gratitude and love to the Saviour which caused tears."

"But it is so unmanly, and people around don't know what to make of it."

His fever continued to be higher and hotter and seemed to be aggravated rather than relieved by the warm applications which were prescribed in the hope of forcing a perspiration—steaming his face, and bathing his feet in hot water, and as a genuine vapor-bath could not be procured, laying hot bricks all along on both sides of him in his bed, from his feet upward.—His fever *raged* all night with an intensity which, mother says, she has never known with him, certainly for *fifteen years*, if ever. Next day, the whole right side of his face was much swollen.

On Thursday night I sat up with him: he rose twice in the night, with the assistance of dear mother, and a servant, thinking it would make him feel more comfortable to change his posture a little while, and have his bed made; in doing so he expressed his surprise at his extreme weakness, which was greater, he said, after these few days illness, than after his long and exhausting attack at the springs last summer. The last time he rose, as he sat in the easy chair, he asked mother if she would "read the Bible to him!" She did so; and it was the 55th Psalm. In reading this, she omitted all those passages which relate more particularly to David's enemies, and read all the rest, which you know, was particularly applicable to himself. He seemed to feel it deeply, and after she saw his lips moving in prayer. This was the last time he was able to listen to this precious volume, or to rise from his bed. Towards morning he became slightly delirious, and it was deemed advisable to call in another physician; and Dr. H***, a young physician here, who has great reputation for skill and talent in his profession was sent for. Father, himself, said at first it was not worth while to consult another physician, but at last consented. That morning [Friday morning] he called mother to his bed-side, and in the presence of my sister Ellen gave certain directions "in case of his sudden death." He then seemed to speak with some difficulty, and in the course of that day, and throughout the next talked wildly at intervals. His mind seemed chiefly to dwell on his law cases. He would call us to him by name, and then begin, as if he were addressing the Judges of the Supreme Court, carrying on a continuous argument for several sentences together.

Dr. H**** and Dr. H*** consulted together, at 9 o'clock Monday morning, and decided to blister him around his right ear, which they did; afterwards, on both wrists and both limbs, from the ancles upwards; and finally his head was shaved and blistered. Forty leeches, also, were applied, two or three different times, to the left temple, and behind the left ear, yet these, and all other remedies, were of no avail.

On Sunday and Monday he lay in a kind of lethargy, from which it was difficult to arouse him to swallow his medicine and food. Both eyes, too, were closed from the inflammation, and the right eye covered with a blister; but we continued bathing the left with warm milk and water, in hopes that it might possibly open.

When asked if he would swallow any thing, he always answered, "Yes, I'll try"—though it was difficulty that he swallowed towards the last, from the swelling and soreness of the mouth, tongue and mucous membrane. His sense of hearing, however, never lost its acuteness until Monday evening.—Dr. H***, thinking it must have done so, spoke to him in a loud tone of voice, and was gently rebuked by his saying: "Doctor, you are not speaking to a regiment of soldiers." He distinguished our voices easily, though his eyes were closed, and when one of his attached young friends and students, James C*.***, asked him, "Mr. Wirt, do you know James! He replied, "To be sure I do."

Ellen's twin-sister, Rosa, now Mrs. Robinson, of Baltimore, came down with her husband on Saturday, having been informed by letters from us of his alarming illness. When she first kissed him, he said—"Why, my dear, how came you here!—High, high!" But, at that time, made no other remark. The next day, however, [Sunday, the 16th,] he asked, with some difficulty, for "*this Rosa*." And when she came to him, said, "My darling, God bless you!"

On Monday morning, we thought him dying and, dear mother, unable any longer to control her pent up feelings, retired to another room and gave vent to them. The thought that he was indeed to die without looking on his family any more, taking leave of them, and expressing his own resignation, was insupportably agonizing.

But, as if to show the power of God, while she was thus abandoning herself to grief, the eye that had been so long closed, opened suddenly, as I hung over him, and fixed itself on me with a kindling intelligence which I had not seen since his first wanderings. "My father, do you know your Catharine?"—"Yes." "Do you trust in God?" [raising my own eye to Heaven, to make the question more significant.] "Yes," with solemnity, and raising his own eye in the same direction. I flew into the next room to communicate the intelligence to dear mother, and she calmed herself and returned with me. She approached the bed-side—he looked at her, and said, "*Wife I am going before you!*" I feared this would overpower her, but God upheld her, and she answered meekly "Yes, my beloved, you *are* going before me, and you will see our dear angels in Heaven, now waiting to receive you, and you leave five more on earth under my care—it will only be for a little while, and we, too, shall come and join you. Do not fear for us, who are left behind—God will take care of your widowed wife and fatherless children!" There was a struggle in his frame and heart, but he sought strength where he had never failed to find it; and it was given him. His eye next lighted on me—I kissed him, and asked—"My beloved father, is your soul at peace now stayed on Jesus!" "Yes." "Do you now feel the truth of the promise, 'When thou walkest through the valley of the shadow of death, fear not—God will be with thee. His rod and his staff they shall comfort thee!" "Yes; oh yes!" raising his eyes to Heaven, with a mingled expression of faith, graritude, and submission. His eye then fell on Rosa—she kissed his hand, and said "God bless you, my beloved father." Then on Ellen; and she did the same. He looked alternately once more on each of us as we stood around his bed, then raised his hands and eyes to Heaven as if invoking a farewell blessing.

During this solemn and affecting scene, all had left the room except his own immediate family. At this crisis however, our former pastor, when we lived here, Mr. P***, [a meek and holy man, to whom father always bore a strong attachment, and for whom I had despatched a hurried messenger, at the first sign of returning intelligence,] arrived; and with him there entered several of father's friends, old and young to the number of fifteen, including the family. Mr. P*** took his hand, and asked him, "if he was resigned to die now, if it had pleased God to take him!" He answered unhesitatingly, "Yes." "Then," said mother, "we resign you, my beloved, into the hands of God—He will take care of us in your absence, and not suffer us to want; and at last, will unite us all—all, I trust, in Heaven." He struggled hard to speak, but the utterance was denied. Mr. P*** then asked him several other questions, as to "the composed and happy state of his soul," "his views of the plan of redemption through the Saviour," "his faith in the atoning merits of Jesus for the pardon of all his sins, and for his salvation!" To all of which he replied in the affirmative. Mr. P*** then asked him, "if it would be agreeable to him, that we should unite in offering a prayer for him!" He replied, with great vivacity, "Yes," and nodded his head affirmatively, three times, in quick succession; thereby signifying the great pleasure the proposition afforded him.

We all instantly knelt down, and with one impulse, while the solemn appeal ascended to the Throne of Grace. It was a spectacle so sublime that Angels might contemplate it with delight and awe. My father's eyes were raised to Heaven with prayer. At one time Mr. P. prayed, "that if it was consistent with the intentions of the Almighty his sick and suffering servant might be raised from that bed of languishing, to the enjoyment of health to be a further blessing to his family and friends, and an honor to his country and to the cause of God on earth"—Immediately his eye was withdrawn from its imploring gaze upwards, a shudder passed over his frame and he shook his head negatively, and Mr. G******** insists, audibly said "No." But when Mr. P. closed with a prayer, that "if God should take him now, he might be received into the mansions of glory, and Saviour, and that his family might be sustained and comforted in his departure—his hand and eyes were raised once more, and for the last time, to Heaven; and thenceforth motionless and at rest. Mr. P. pressed his hand on taking leave, saying, he "would not fatigue him farther then, as the result of that interview was perfectly satisfactory to him; but would see him again."

It did seem as if God, at that very moment unclosed his eyes, once more, to look for the last time on earth, upon his assembled family; to witness their resignation and to cheer them by his own; and that the pressure upon the brain was, during this blessed half hour removed for the same benevolent purpose. The expression of his eye was dim and wandering, but clear, firm and intelligent, beaming heavenly. The voice too, distinct and full of feeling, and the motion of the head and of the hand, as it was raised with an effort from the bed, and then dropped, not lifelessly, but reverentially, spoke in a manner not to be mistaken by those who withessed it—"Thy will, oh God, thy holy will be done—Lord Jesus, into thy hands I commend my spirit."

Throughout this lingering and painful sickness, uncomfortable as he must have been from the pressure of the disease, and for the severe remedies, [for all the blisters drew well] he never uttered a repining word. Once, when his feet were immersed in hot poultices, he said "Is it not enough to drive a man mad, to be between two fires, one at his head, and the other at his feet!" Yet, when I asked him, not long afterwards, "how he felt," he simply said, "Not well."

Such childlike submission I never witnessed, and such unmurmuring patience. On Monday morning the 17th, Dr. R********, after some efforts, succeeded in making him understand, that he wished him to take another dose of medicine. He replied, "*I am a child, you may do with me as you please.*" But the last time they teased him to swallow some nourishment, he gently and almost inaudibly whispered, "*Let me be.*" My mother says she has often heard him express the opinion, "that dying persons ought not to be disturbed in their last moments, by the importunities of their friends to call them back to life; for that most probably the souls of such persons were then absorbed in the contemplations of eternity, and holding communion with the inhabitants of Heaven." We know not but his half emancipated spirit was at that moment thus engaged, and it seemed almost cruel to waken his wrapt soul to consciousness.

When with the restlessness of pain, he would throw the cover from his hands, and make an effort to reach far back with them, perhaps to indicate by his mute gesture the seat of pain, and dear mother would say, "for wife's sake, my beloved, try to keep your dear hands warm," he would patiently resign them to be covered; sometimes saying, "Well, if it must be so"—but most generally in silence.

After the farewell interview with us, and with Mr. P. which I have so minutely described and which took place on Monday the 17th, he did not again unclose his eyes or speak. Once afterwards, that night, as I sat by him holding his hand, and moistening his mouth with wine and water, and watching his very regular, but gradually diminishing breathing, he whispered "*The door is open.*" I thought he might feel oppressed, [tho' there were not at the time more than two other persons besides myself in the room, which was large, airy, and cool,] and threw open the door to admit the air. But I think it highly probable that at that moment, he had a glimpse of the Heaven on which he was about to enter; the thought struck me at the time, then he stood

"Where Moses stood,
And viewed the landscape o'er;
Not Jordan's stream, nor death's cold flood,
Could fright him from the shore."

All night we watched, expecting every breath to be the last; and yet, although his hands were cold and clammy, and his pulse almost and sometimes quite imperceptible; yet the hot bricks seemed to keep his feet warm to the last, and his breathing was as tranquil as that of a sleeping child.

It was not until 11 o'clock on Tuesday morning, the 18th inst. that the last breath was drawn. We all stood around him, and I held his left hand between both of my own. So faint and so interrupted was his breathing for the last five minutes, that it was difficult to know when it actually did cease. Once I held my breath, thinking it was all over; but, after a short interval, there came one more feeble flickering respiration, and then—— there was rest until the resurrection morn. At that instant, the sun, which had been all the morning veiled in the clouds, burst into the room with full meridian splendor; and the same little bird, which had been, since the thrilling music of the preceding day, hanging silent and unobserved in his cage, struck up a requiem note, so subdued and so sweet, that it might well migh be mistaken for the rustling of an angel's wing.

My poor dear mother threw herself into our arms, and exclaimed, "The seal of happiness to him, but of misery to us!"

SUNDAY MORNING, 23d Feb.

In my father's little memorandum book are copied these two verses—the first in his own hand writing, and the last in that of dear Ellen's, who wrote it at his request last summer, at the White Sulphur Springs in Virginia, where he was lying sick on his bed.

1*st Verse.*—"Set a watch, O Lord, before my mouth.

"Keep the door of my lips."—Psalm CXLI. v. 3.

2*d Verse.*—"Follow peace with all men and holiness."

"Without which no man shall see the Lord.

His pocket-book also contains, instead of bank notes, many little pieces of paper on which he had at different periods, written extracts from the sacred volume, of precept and of promise, which he always wore near his bosom as *his treasure*. And it was to him, and ever shall be a treasure laid up for him in heaven, where neither the moth nor the rust doth corrupt, and where thieves do not break through and steal," and this treasure may no man take from him.

It was often one of his Sabbath delights, to put down on paper, the pious emotions of his soul; and those of his prototype, the sweet Psalmist of Israel. These, and all of his other writings, as well those that have been published, as his letters of advice to his family and friends, his descriptive letters of advice to his family and friends, his descriptive letters, [written at Niagara, Boston, the mountains of Virginia, &c. which are beautifully graphic and pictorial,] his essays, &c. &c. it is the purpose of dear mother to collect together in some enduring form, which may perhaps, by an extensive circulation, contribute to the benefit of the present and future generations, and thus, even after death, to the glory of God, whom while on earth, it was his chief delight to honor and serve.

And now, my dear aunt, shall we mourn for this loved one, as those who have no hope! Shall we not rather rejoice that a spirit so lofty, and so pure and holy, that the breath of dishonor would have wounded mortally; to whom the toils and cares of struggling for a subsistence for those who were dependant on his daily exertion, were onerous only because they distracted his mind from Heaven:—the measure of whose earthly fame was full—and whose tender affections had been wrung by the death of his beloved children, and uprooted from this earth—shall we not rejoice that all suffering from him is at an end, all tears forever wiped away from his eyes, and his delighted spirit, unfettered from this earthborn coil, is revelling in the beautitude of Heaven; bathing in the pure stream which flows around the throne of the Lamb; and that the mighty intellect whose grasp imperfect human science could never satisfy, is now ranging among worlds and adamantine spheres, communing with the sages of classic days, and with the Patriarchs, Apostles and Fathers of the Church.

It is a striking coincidence, that the day of his death, the 18th of Feb. was also that of the great Luther.

There is a moral sublimity in his life, in his death, and in the assurance of where his spirit now is, that I pray God may sink deeply into the hearts of all whom he has left behind, and may we also be ready to join him when the summons shall come to us.

We are in the midst of the confusion of preparing to leave this city; the scene, once of so much happiness, lately of so much anguish. It will now ever be a consecrated spot to us; the remains of my sister Agnes are to be brought from Baltimore, and placed by his side.

No doubt but Judge C****** has sent you all the mortal remains of him who was our earthly idol; and those papers containing accounts of the last honors paid to him who was worthy of all honor.

This event has exhibited more strikingly perhaps than any other thing else could, the deep and universal attachment which he had excited. Young and old, rich and poor, learned and illiterate, noble and humble, all crowded to the house with kind and anxious inquiries until the last answer was given, which seemed to clothe the whole country in mourning. Unobtrusive as was his piety, it was yet so consistent and so mingled with all the affairs of life, that it could not but be manifest to all who associated with him. A little anecdote illustrating this, occurs to me at this moment, which I will repeat. When we first arrived here, the 11th January, and took up our lodgings we were prevented by an accident from having our private table, as had been stipulated, and we took our meals with the family with whom we boarded—a very genteel one, by the bye; they are not in the habit of *saying grace*, which father bore several days without comment; but after the second day, he consulted us what was to be done about it, and, though there was a considerable struggle in his mind lest he should appear officious or over-scrupulous, he at length came to the conclusion that it was his duty to bear this cross. On entering the breakfast room next morning, he greeted the family with his usual winning smile—and they stood respectfully for him to be first seated—he then spoke, and said, "Before we sit down, I wish to ask you, master and mistress of the house, if you have any objection to my saying grace at our meals! It has always been my habit in my own family, and I feel as if I could not enjoy my meals without it." Of course they gratefully acceded to it; such an example, from one entitled to so much respect, I hope they will imitate. I see him now vividly before me, as his manly and majestic form bent lowly over the table, his eloquent hand spread in supplication, while his waving curls were thrown back by the movement from his intellectually beautiful forehead—Such a man, in such an attitude, might well impress every beholder with veneration and love!

When the undertaker came to perform his duty, I am told my father's weeping servants were giving him an account of his peaceful and glorious exit. "When the angels came down from Heaven to receive him," said one, "the sun shone out and the bird began to sing." "Yes," said another, "I have been in his service this many years, and seen how he lived—the Bible and prayer were his daily food, and never was there a kinder master than I have had—it was right he should die the death of the righteous, and I only hope my last end may be like his."

My mother sends you a sister's love, with the enclosed profile likeness of my father, which, in our opinion is infinitely better than any which has been taken. The features are exact, even to the last of his life, and it only wants the scintillation of genius and feeling to make the resemblance complete—he, himself, thought it so good that he left each of his children one from the same plate. When his works are completed, you, of course, my dear aunt, shall have the first copy.

We leave here in a day or two for Baltimore, to wind up our affairs there as speedily as possible, and then proceed with our uncle, Judge C****, [who writes us word he will meet us in Baltimore] to our future home in Richmond.

If it will interest you, my dear aunt, I will continue to write to you an account of our family and proceedings.

This is indeed a long letter, but the interest of the subject will justify it with you, I am sure.

Dear Mother, Rosa, and Ellen unite in warm affections for you, together with,

Respectfully and affectionately,
Your young Niece,
CATHARINE G. WIRT.

Mrs. Eliza Carlton, Augusta, Ga.

FRUITS OF MISSIONARY LABOR IN GREECE.—A gentleman of the Navy, in a letter from ATHENS, lately received by a friend in this country, says: "We concluded by visiting the infant schools kept by the American Missionaries. You know I never could bear those people when I was at home, but they have done so much good in this country, that I cannot do otherwise than praise them."—*Epis. Recorder.*

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Ball, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr. HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, Last the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

JUST PUBLISHED,
And for Sale at This Office, and at A. T. Skillman's Book Store,
"Strictures on Campbellism,
By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

EDUCATION.

THE Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold*. First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

REFERENCE made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.

J. LIVINGSTON VAN DOREN.

March 18, 1834. 36-tf

VAN DOREN'S
COLLEGIATE INSTITUTE
FOR YOUNG LADIES,

WILL be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Jucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.

ISAAC VAN DOREN, }
LUTHER H. VAN DOREN, } Principals.

Lexington, March 19, 1834. 36-tf

NOTICE.
TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

STONE CUTTING.

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late P. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in *good style* on the shortest notice, also.—Paint Stones, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.

Lexington, March 5, 1834 34-3m.

L. DEPOORTER,
SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.

Lexington, Feb. 12, 1834. 31-tf

☞ TRUSSES. ☜
JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstruted and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by